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PREFACE

Several foreign experts have proclaimed in their books that Indian astrological sciences are marvellous. precise and accurate. I evinced keen interest in these sciences since my boyhood, contacted many scholars and with great difficulty I acquired bits of lore from each one of them. Sages (Seers) have" declared in many stanzas in the science of the finger lines that one with a single chakra (wheel) is ever self-indulgent and one possessing two chakras will receive royal honours: also that he who is endowed with the fish line (matsya-rekha) will be rich. But. in the course of practical verification of the generalisation, it was noticed that persons having only one chakra were miserable from lack of food and clothing. while people exhibiting the matsya rekha were unhappy being without riches. Quite naturally, the doubt arose in my mind as to the validity of these formulae. Then followed years of patient application and verification. When I strove to make a deep research, the real truth at last became evident.

We may observe the Chakra (wheel) generally, in all hands; but the concept of the wheel raised in the mind several types of the same, namely-the wheel of the cart, the potter's wheel, the wheel of the charakha. the Vishnu, the Sree, the Siva Chakras and the Chakra of the nine planets (Navagraha Chakra) etc. Hence, it becomes important to decide which chakra denotes the coming in of riches. It may be borne in mind that when the wheel of the cart is broken, the cart cannot move along. But if the journey is undertaken, it is possible that some unexpected accident or trouble may arise in the middle. Hence, a close

examination of the shape of the chakra becomes necessary. Even so, it is equally vital to examine how the Matsya, lotus, temple, palanquin and wheat lines have been formed by the confluence (meeting) of certain lines in particular planetary positions. The knowledge gleaned from a close study of the famous 'Nadi Granthas' (the entire future of mankind is contained in the palm-leaf. nadi grathas)-the Nandl-nadi, Ravana Samhita, Suka Nadi and the assistance of Pandits have been tested and verified over innumerable hands and after arriving at the real truth I have described the same together with real thumb impressions. The source-books are in Sanskrit, Tamil and Pali languages. The Ravi, Nandi and Suka Nadis reveal from each of the symbols of the palm-the exact dates of birth and the tale of previous births of an individual. But. the Tamil book-Ravana Samhita exhibits the Janma lagna and even the entire history of an individual on the basis of the mysterious signs on the thumb alone.

This book entitled "Your destiny in Thumb" indicates how the 'lagna' is to be arrived at the definite predictions of life's happenings made accordingly.

I am very grateful to all those who have consented and given their thumb-impressions for compiling this work. I request the readers very humbly to excuse the unavoidable mistakes appeared in the book.

-R. G. RAO

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HARI OM

1

In our daily work the co-operation of our fingers is important. But. of all the fingers, the aid of the thumb is paramount. When the thumb is isolated the remaining four fingers cannot co-operate easily in the conduct of work. Besides, the thumb is thick and prominent in its breadth. Even as no work can be done at home without the master's consent no manual work can be done without the thumb. It will be possible to pull through our work even if anyone of the other four fingers should be missing. But. with the thumb missing manual work indeed becomes very difficult.

Scholars have asserted that in the science of Astrology an individual's complete future can be forecast on the basis of Lagna alone. Similarly seers and ancients have proclaimed in the Indian Science of Palmistry that from the *thumb* alone a person's whole life-history, character-traits. the lagna obtaining at birth and the positions of planets can be definitely stated. Even Samudra Raja has described the *future* from the thumb. The colour, length, breadth, shape and the mysterious signs (lines) of the thumb are very vital. Generally, there are 27 patterns of thumbs; of these only six are important. These are very common.

The colour and length reflect time and place. The people of some countries are very tall; those of others are short, yet some people are of medium height.

The people of the torrid, temperate and frigid zones possess different colours. Hence, the colour of the skin of people living in different countries differs. It will, therefore, be appropriate to take into account the country of the person while examining the characteristics of colour, height etc.

If the thumb has a cover of soft skinstick the person enjoys great riches and fame and leads a happy and comfortable life without undergoing any stress or strain.

When the thumb is of a white colour, the person will command ordinary comforts. If the thumb is black in colour and finely shaped the person will be happy but will suffer from slight rheumatism. When the colour is a mixture of white and yellow the person will have to live by hard toil.

Figure A: The Stiff Thumb. This pillar-shaped thumb does not bend backwards. It will not be round and fleshy. It stands erect with up-lifted head, like a pillar. A person with such a type of thumb will not attain scholarship in any subject. He will affirm that what he knows is the great truth and feels that what he does is of mighty importance. He will be stubborn, right from boyhood, lacking patience and is easily provoked to anger and will not be able to accomplish anything thereby. He will eke out his livelihood by following some ordinary profession. Even if he should rise to a high post, he will have many enemies. He will be indiscreetly hasty in his action and lands himself in troubles.



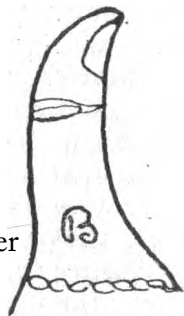
One with such a thumb pattern may prove efficient in the technical profession or some other

ordinary work. He will also be tempted to change his profession off and on. Between the age of 28th and 30th years, he is likely to enter a permanent profession. Better times will dawn on him. He will be rather selfish. Love of art and spiritual matters are ordinary. Though, he may grow rich, selfishness will continue. Constant friction characterises family life. When a lady possesses such a type of thumb, she will surely be vain and arrogant.

Caution : Diseases arising from excessive heat will prove bothersome. One with a stiff thumb must be careful; should strive to acquire knowledge; should avoid doing things in haste and losing temper over trifles should develop discretion. Thus, life would become tolerably happy for him.

Figure B: Slightly Bending Thumb. This thumb is sword-shaped. One with such a type of thumb will walk slow, will do any work undertaken with due care and foresight: though a little hasty, will immediately mend any mistakes committed; will be happy from childhood. It is possible that his ancestors might have been renowned, rich and proud. He will acquire scholarship in any subject.

His action will be guided by the master sentiment of self-regard. He will not listen to other's words. It may be true that he will prove to be a little selfish and be of a domineering attitude, loving power. He will have the capacity to rule over a number of people. He takes interest in articles of luxury. He will be quite an expert in his line. He will relish timely meals and sleep. He will be generous and charitable if he is inclined to be so. One with such a thumb might be a



doctor, judge or statesman. He will live in a beautiful house, will amass wealth; will encourage the erection of charitable hospitals, temples or schools. He will have connection with more than one lady but still, will be deeply attached to his family and relations. He will wield power even from the beginning. He will display courage and enthusiasm. He will be free from obstinacy. But, when he accepts a challenge, he will see his way to success. He will sacrifice anything for the sake of those who are loyal and devoted.

When tills type occurs in a lady's palm, she will prove to be the real mistress of the house. Even the husband will be under her thumb. She will face any difficulty arising in the family with courage and wisdom. She will strive for society's good. She will love a good meal: will store valuable and artistic articles of luxury; will be suffering from rheumatic complaint. Her fortune begins to rise from the 21 st or 25th year.

Caution : The person will have a few enemies. Patience is necessary. Troubles incidental to excessive bodily heat should be guarded against. The Lagna will contain auspicious planet or Rajagraha or at least be under the influence of their aspect. All along, the person will lead a rich and luxurious life.

Figure C: The Supple Thumb. Here, the upper side of the thumb is bent slightly in the shape of a bow. Such people will be broad-hearted, educated and polite. They are soft-tongued and art lovers. They rise to high positions by dint of labour; they will change their occupations twice or thrice and will always be calm and patient; they dislike noise and quarrels: they will feel disgusted with life if their peace is disturbed even a little; they will value the

words of the spouse, they endeavour hard for the happiness of their children; they do not. aspire for others' property nor would they bear their property going to others: they are interested only in their work; whatever difficulties they encounter these beset them only during their twenty-third, twenty-seventh. thirty-third and forty-third • years: they may possess divine powers and spiritual acumen; they will regulate their expenditure in proportion to their income; they will try to lay by as much cash as possible. The period of accumulation will attain stability from the 36th year. The rise of fortune is from the 36th or 41st year.

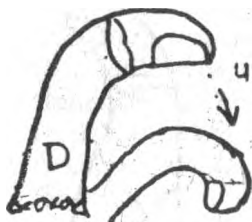


The above qualities apply to women as well. Their lagnas will be aspected by gentle and auspicious planets.

Note: The individuals must guard against phlegm, rheumatism and cold troubles. When troubles arise, the persons must face them boldly. They must get rid of slight doubts. Thus will auspicious results follow.

Figure D: (The Soft Thumb). Note here that the thumb bends back like an arrow. Such persons will suffer from nervous debility. They talk with an open heart; they are eloquent speakers: be unable to understand their own faults. From boyhood they strive by sheer self-effort without others' help to secure education and good fortune. But. they achieve little success. They will be fickle-minded and so cannot successfully accomplish any work undertaken by them. Their calculations resemble setting up the ladder towards the sky. Hence, the fortune

that touches the door seems to retreat. They exhibit verbal courage and astuteness but lag behind in practical deeds. Whatever the quantum of earning, it just catches up with the expenditure; they will even run into some debt. They will resort to a variety of occupations but the profit accruing will be very small. Now and then, they will suffer from headache, stomach-ache and bodily weakness; they will earn from ordinary avocations. One out of a



hundred will wield power. Even there, they encounter fraud and suffer from enemies, In family life friction leads now and then to mental disquiet. If people with such thumbs get A and B thumb-shaped wives, the latter will prove to be their guide. The period of riches will begin only after the 44th year. Women with such thumbs will share the same qualities.

Caution : Even trifles are magnified into mountain sizes; they will heed other's counsel; they will break their will, heed other's counsel; they will break their pledges; these qualities must be resisted. They must practise courage, discretion and restraint in talk. They must not lose their equilibrium by over thinking at night and losing sleep. They must be careful to see that they do not suffer from weakness of nerves and are steady in mind. Rajagraha and auspicious planet aspect is poor in their horoscopes.

Figure E : This thumb curves back and (2) the neck part is very small. (3) The facial aspect highly bulging. (4) The had part is short and very thick. People with such a thumb are proficient in logic. They will be extremely self-centred and will not mix co-operatively .with others. They will advance with

great difficulty. They cannot become fully educated. They review again and again the little knowledge they acquire, and make it their own. They write letters beautifully and singly. They are timid over everything. Hence, the getting of any high post will remain only a dream. But, they can get on with agriculture, dairying, ordinary business or some ordinary employment.



Such persons tend to become highly anxious when the wife or children become involved even in little troubles. They pledge to fulfil vows to various deities. It would be difficult to liquidate loans. There will be mental strain and very little happiness. They will always be family-ridden and will be happy through their children. The auspicious period begins with the 32nd and 38th years. After the 45th year they will be very prosperous and earn fame. Mars and Rahu disturb their mental peace.

Caution: They must cease to feel that what they know is of the utmost importance; they must learn to become bold and welcome exchange of opinion. They must limit smoking and drinking practices as much as possible. They must guard against excessive bodily heat.

Figure F: The person possessing this pattern of thumb will have the quality of adjustability with all. This indicates a venturesome spirit (The curve from 7 to 8). He will pursue actions avoiding faults and omissions. When engaged in any great adventure and faced with whatever difficulties, he will succeed in the enterprise by resorting to the four strategies of *sama*, *dama*, *bheda* and *danda* (persuasion., gift.

sowing dissension and punishment). He will be proficient in arts. He will possess mercurial intelligence. He will know something of everything. He will be an expert in logical reasoning. He shows devotion to Gurus and elders. He will also possess a certain degree of insight (inward vision). He loves travelling. At no moment he will be without cash; but will be very extravagant. He loves to help others and endeavors to earn fame. He will possess the power of attraction. He will not remain in the house of his birth. He will prosper in places outside his native village or town. The period of advancement commences between the 25th and 27th years of his age. Mercury and Venus will be favourable to the individual.



RG 1: The conch wheel shape on the thumb.



1. The central (conch, wheel, kalasa) point or nucleus in the middle or whirls or nucleus.

2. The circumference running round the nucleus.

3. The semi-circle shaped like a conch resting slantingly on the upper part of the earth (The line resembling the bow, the conch).

4. Whirl lines or special lines (the sky sign).

5. The outward route of the nucleus.

6. The earth sign which appears prominently on the circle. This sign occurs greatly in the Pisces and Aries lagnas while in the Scorpio and Aquarius it is rare.

7. Earth's elevated part (the hill).

8. The earth's layer (stratum) lines.

In the thumb print No. 195 DE wheat line has the age limit indicated.

(Figures in Ch. 1 to Ch. III describe the types from Mesha to Meena i.e. 0 : to 11th signs).

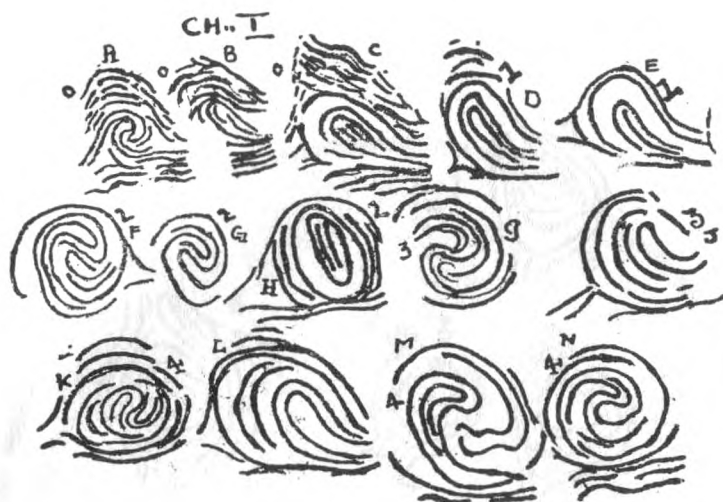
THE ARIES (MESHA) LAGNA

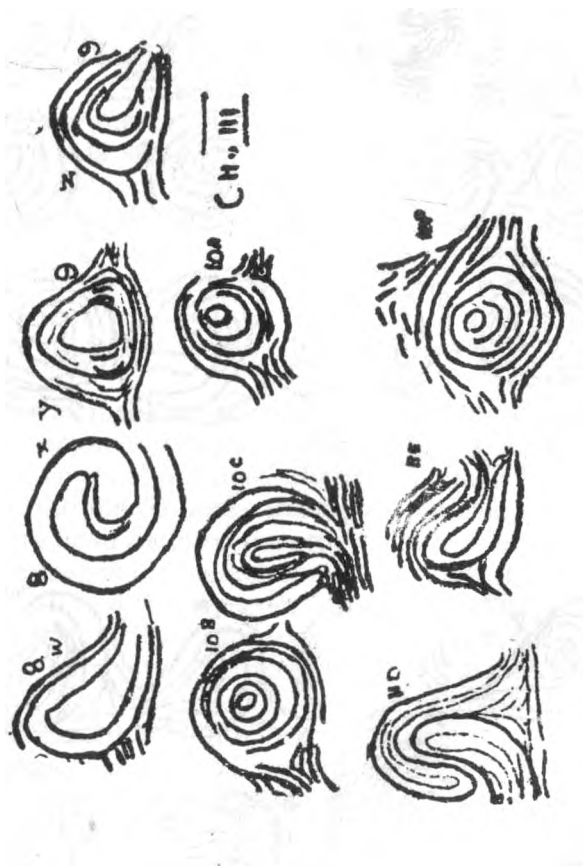
Mesha means the sign of the Ram. Mars is the Lord of this sign. According to the Indian astrologised principles Mars has arisen out of the earth's womb. Though, on the thumb, the figure of the ram may not be completely visible, the figure of its horns going round near its ears of the figure of the horns resting on the shoulder (the figure of the forceps lying in a resting position on the earth's layer) will be seen.

At the upper end and the lower part of the thumb of the person born in this lagna (in Fig. R.G.1) the 7th earth sign is abnormally shaped (formed). In some other thumbs we notice the figure of a goat sleeping with its head inclined towards its stomach.

The signs of this lagna are the tongs placed on the earth and the presence of several earth layers.

In addition to the form described above, the nails will not be pretty. The person will be tall and stout. He will have an unsteady (wavering) mind, will go back upon his faults, exhibit dogged obstinacy sometimes rightly and sometimes wrongly and will listen to others' suggestions. They will have a broad mouth and be talkative. Toil hard though they might, the returns will not be proportionate. They enjoy little family happiness. They will help their brothers. By the agency of weapons or an excess of bile and heat, they will frequently suffer from headache and pain of the limbs. They may prosper in the mathematical, technical, agricultural or military branches.







As they encounter many troubles even during boyhood, they will have poor education.

For persons of this lagna Saturn, Venus and Mercury will be malefic. Jupiter and Sun will be benefic. If the divisional lines i.e., Parvatha lines in phalanges the Saturn and Mercury fingers there are in each finger 3 divisions and there are separate lines dividing each part from other resemble the shape of wheat and are pretty and of medium thickness or if many lines are fine, straight and long, then, however, bad the malefic planets might be good results, fame, riches, and family happiness will commence from boyhood alone or atleast from the 21 st, or 24th years of age.

In case of the fingers referred to above there should be very thick cross lines, or the fingers are curved (not straight), if the wheat line and the rice line are rough like pieces of wood or the thumb contains broken rice line, then anger, quarrels, lack of mental peace, disease, enmity, livelihood by hard labour and an attendant's job are indicated. He will enjoy very little family pleasures. Sorrow characterises the entire life.

If in the hands of persons born under this lagna. the wealth line resembles a serpent, then they will ever be in want of money and be afflicted by a disharmonious family life. They will suffer from phlegm and bile diseases. In case the thumb harbours the pure whirl, Kalasa and conch figures and when no inauspicious signs are present, then the individuals are destined to experience only medium happiness.

R. Thumb I: The four thumb impressions represent the persons born in Mesha Lagna. In the first print the head portion and the earth part seem

excessive still there is some whirl in the middle and therefore, it implies that the person was born at the rise of Mesha Lagna.

The streaks appearing in the form of the conch are not broken and seem to be beautiful semi-circles. Hence, auspicious planets aspect the lagna. The wheat line does not partake of the full wheat form and there are two shining lines. Hence, the person will command medium happiness, riches and will have children and the family relations. Since this line indicates no branching at the beginning or end and since one line lies close to the other as if to assist it, the person will have brother, guardians and a definite job. He will lead a happy life right from boyhood till the end.

In the above 2nd Mesha lagna print, the earth part and the sky part are large. In the middle there are no signs of whirls. And, it appears as though the goat is asleep, its horn tends down from the head. (From the wheat line to the upper part layer upon layer is seen) When the layer is thus unbroken and each is connected with the other, the person will be, right from boyhood a member of a happy, renowned and rich family. He will face few troubles, and wander about until the ages 26 or 27. Then from the 28th year he will settle in his family and join a profession. He will continue to be happy till his 70th year.

In the third figure, the resting central whirl part seems to be rising a little. This indicates the sign of the Mesha Lagna ending. But, the head (the sky portion) appears to be worm-eaten (At the top of the thumb, the wrinkles seem like dented lines). In addition, since the part is a little broken, the person



will have to confront a few difficult periods and affliction from diseases. Still, the straight white line below the earth suggests that the person adjusts well to the social life and will have medium happiness.

The 4th impression reflects the Mesha Lagna entirely. But, a white line from outside rushes into and cuts the whirl. The earth and sky parts are broken up. The wheat line is thick and branching. This points out that the person's boyhood will be marked by great difficulties, sore poverty in the family, earning by severe toil, misery issuing from any undertaking, frequent pin-pricks from wife and sons, stomach-ache from bodily heat and nervous debility. The native will also have many enemies. Full longevity too, cannot be predicted. Evil planets aspect the lagna, 7,2,11,5. These parts will be inauspicious.

In the 5th imprint, as in the 3rd, the whirl in the middle has risen up. It should, therefore, be construed that the Mesna lagna remains over only for a short period. The native will lead a happier and more peaceful life than the one described for the native of No. 3 impression. He will acquire much riches and fame. Whatever the income, the expenditure will be high. He will have moderate education and corresponding character traits.

Figure 237 - L.T. : In this 2 fishes seem to be united. But the head part of the thumb contains the earth sign largely. From H to 1 we notice the earth strata alone. From T to H only we see the fish whirls. This implies the ending of the Meena Lagna and the commencement of the Mesha lagna. (A large earth sign symbolises the Mesha lagna). Since all the layers are dotted, it means that hostile planets combine in the lagna and planets occupy both the forward

and backward houses from the Lagna. F and G lines cut across the whirl in the lagna. The H line tears the outlet of the whirl. Hence, the prospect of attaining peace and happiness in life would remain a dream. In the horoscope, the auspicious planets combine with inimical planets. The line from I to J, the wheat line is both blunt and thick and hence the native will not be happy in life.

235 R. T. Impression : The tail like C line and B line have marred the whirl.

VRISHABHA (TAURUS) LAGNA

The forceps-shaped whirl lines (nucleus signs) shown in Mesha Lagna as resting on the ground, seem as though they are rising up. The spiral form observed in the Mesha Lagna appears in Vrishabha Lagna on the bullock's hump. Even so, the earth layer signs which we find in the Mesha Lagna become less and less in this lagna.

The natives of the Vrishabha lagna described above will have somewhat thick lips, a broad face, a slightly stout body and bulging jaws.

They would want to earn without straining (exertion) by easy devices. They love beauty and desire excessive sexual pleasures. They have no affection for relations. They will feel tired after a long walk. They will own cattle, servants and houses. The Sun and Saturn yield good results to this lagna. When they are in the auspicious houses and not associated with any hostiles or aspected by them, the natives will acquire much fame and riches. The Saturn will confer beneficial results in proportion to his exalted position at birth. If the conch, wheel and kalasa signs

are full (complete) on the Saturn finger and cross lines have cut across the sign and if the long lines in the 2nd and 3rd divisions of the same finger are short, the native will reap several advantageous benefits.

When the lines on the divisions of this finger--the conch and wheel are branching, the native will be unorthodox and be a victim to diseases and will have no mental peace.

As in the figures 2, 4 and 5 of Mesha lagna the upper part of the resting forceps-shaped sign seems to be rising up a little, so is it in number 1 (Vrishabha lagna) in figure 6 on the central portion of the whirl. In this lagna the earth and sky dispositions diminish.

The central whirl in Fig. 160 has risen up but still, in the upper part we notice wave-like layers. ~~Line A has an open mouth like a serpent's. Since this line is open-mouthed, it denotes that Rahu is em-~~placed in lagna. There are too many white dots. Still the whirl lines are not much broken and so it may be inferred that the person will have moderate happiness in life. The native will have only a little education.

Figure 161 ; This thumb is also of the Vrishabha lagna. Here, we notice the form of a fleshy heap on the hump of a bullock. Atop this form we see the sign of a serpent's tail. The earth part is very much dotted. The wheat line is short and dim. But, in the central whirl part a few rounds alone are a little fine. This would lead to the conclusion that in the native's house-group, there would be persons with more than one wives, many relations, and individuals who have accumulated great wealth without exertion. In the native's grandfather's time the family amassed



a lot of riches, in the father's time there was much extravagance and enjoyment of Raja Yoga. The native was exceedingly happy in his boyhood and as time passed the family fortune gradually melted away; he will pass his youth and old age with difficulty.

There is the serpent line below the circle where the sign of the Taurus lagna is noted. The clock-wise line below the serpent line points to the life of the elders of the native. We notice a long horizontal line between the earth part wherein the birth time is indicated and the clockwise running whirl. From the whirl to the earth part only a small portion foretells good. This means that the native has had a happy life in boyhood. Since, the wheat line is broken and appears to lack vitality, the native will meet with troubles from his youth.

Figure 162 : Here, the whirl inside the lagna has risen up towards the mark S. And, from A to B there is only one line ; but from A to C the line is forked in the beginning. This indicates that between the 18th and 23rd years of age, the native will meet with disappointment in all his deeds. It may be that the guardians too might be involved in troubles. From C to B the line runs parallel, the native may expect moderate happiness and wealth.

Figure 163 : The inside whirl is the symbol of Vrishabha lagna as in figure 162; The native will have ordinary comforts in life.

MITHUNA (GEMINI) LAGNA

The single hom-shaped whorl lines referred to in respect of Vrishabha Lagna issue out joining together in pairs. The line resembling the fleshy hump

on the bullock's back has proceeded a little to the top, on the left side. The circular lines in the whirl seem arranged one by the side of the other.

In Figure 166, two whirls have united; one by the side of the other. The whirl has rushed too far in the earth part. A pair of lines and the union of whirls are the chief characteristics of Mithuna Lagna.

Persons born under this lagna are soft-tongued and possess a temperament of adjustment to all races and societies. They will not be very tall but possess slender body, will respect elders and teachers, will be virtuous and extravagant. They will have normal brains. They will slowly execute the contract undertakings. The Sun, Mars and Jupiter are death inflictors. Venus alone confers benefits. Still, if in the Sun and Mercury fingers there should be numerous lines of riches and fame and the wheat line is bright, the person will enjoy Raja Yoga.

If the whirls and semi-circles in the thumb are broken and the wheat and wealth lines are not bright, the person will suffer from toil, poor education and disease.

In the thumb of Fig. 166 two whirls are very close to each other, but the lower whirl has risen up more than that of Vrishabha lagna whirl of 160 and 161. In 166 of Mithuna lagna the line AB runs in the middle with a white shade; another is on the point of starting. This indicates that the birth of progeny is delayed; and as the line proceeds from A to B the wheat line is a little dim up to some distance. After that it is bright. As it approaches B. it seems to get the support of some other line. This betokens that until the person crosses the 31 st or 32nd year, he will not achieve anything important. He will receive



no assistance. He can hope to improve his fortune greatly only after 32 years. From his 48th or 50th year on the strength of the supporting line, his fame, riches and happiness will continue to increase. In 167 semicircular strata lie close to one another.

All the layers of Figure 168 seem unbroken, well arranged and bright. Notice that the line from 1 to 2, runs parallel upto some distance at the beginning as well as at the end. But, after running some length from 1 it has moved by the thickness i.e. from years 33 to 43 the person will face difficulty in his profession. He will feel disgusted with the family and will have little comfort. From the 44th year, each day adds to his comfort and peace. As there are 3 sub-lines, the native will gain much wealth from his offspring. And after the 60th year, though Jupiter is emplaced in the Lagna, he will experience no evil results. He will attain distinction in society, will be happy and possess divine traits.

Figure 169 too depicts Mithuna lagna. After line A has proceeded some distance, another line has come to its support. The native will suffer from ill-health during early childhood, the guardians undergoing hardships. But, about the 26th year, the period when the necessary line co-operates, marriage takes place and after that the native will lead a happy life.

Figure 164 : Here wheel-shaped lines run together very close to one another. But, the Mithuna lagna is reaching its end. The first part of the wheat line is very thick. It is not pretty. After the march of some distance, a bright sub-line has issued. This points to the native's prosperity from his 34th year.

Figure 165 : The wheel Is In excessive harmony with the earth. Long pairs of lines stand straight in the centre of the wheel. The wheel form appears to rise up and this signifies the close of the Mithuna Lagna. From A to B thick, curved lines run suggesting that the planets which confer good on the native are within Rahu and Ketu. The person, therefore, will lead a rough and toilsome life. Another reason for this struggle in life is that in the division below the A-B line Kesara rekhas (lines) are absent.

KARKATAKA (CANCER) LAGNA

The whirl lines which we noticed in pairs and bent a little like the bow in Mithuna Lagna appear in Cancer as semi-circles of whirls resembling the half Moon, full Moon and the Moon on the third day of the bright half of the month (sukla paksha) in the sky.

Though the thumb has the conch figure, on the left, right, upper and lower parts of the finger, the whirl appears in the form of the half-Moon. In the thumb bearing the Chakra, the figure resembles the full Moon on a Poomima night. To this lagna, Venus, Saturn and Mercury, portend evil. But, if we find Kesara and Thara lines in Venus mount, then extremely good results may be predicted. When in the mount of Jupiter we notice the flag, square and "gunaka" signs, then exceedingly auspicious results will occur sure.. If the heartline is fine and there is a triangle (thrikona) in the mount of Jupiter the native will enjoy Rajayogam.

In the 170th thumb, above the mark C on the left side we see whirls in the form of the half Moon; the whirl threads resemble the forms of the Moon on the

dvitiya and tritiya (the second and third day) of the bright half (*sukla paksha*) of the month.

In the neighbourhood of the middle whirl, we notice an incomplete *gunaka* (plus) sign. This implies that in Cancer there is a planet hostile to it (the lagna).

The wheat line from A to B is seen to move about $1/3$ distance rather distinctly. In his boyhood the native will be a prey to censure, blame, ill-health and obstacles in education (this is the result of the plus sign) and will lose the encouraging influence of love and affection.

Then during the remaining $2/3$ balance of life, on the basis of 2 full *mani* rekhas, it may safely be predicted that the native will get married, will receive cash and property from the wife's side, will have much pecuniary gain and will enjoy a happy life. When a line issuing from the AB line is about to touch the whorl figure, it is intercepted by the cross line C. This suggests that the native's wife will frequently suffer from ill-health, affliction of enemies and that there will be delay for some time in the birth of offspring. In case, in the wheat line, 2 wheat grain figures are perfect, it means that the person will without effort secure other's property and wealth and the friendship of admiring ladies.

171 is the sign of the number of the Lagna.

If we examine from the side of the sign of the Moon, then all the semi-circles between the left side of the finger¹ and the whorl in the centre appear like the Moon's form as it appears on the 10th day of the bright half. The semi-circles (Avarthas) round the nucleus are bright and hence the inference would be that the Moon is in the Lagna.



Figure 172 : In the middle of this figure we notice 2 whorls. Both resemble the half-Moon form. The sky, earth and right parts also appear to be like the Moon. The wheat line is rather thick upto some length in the beginning. The conclusion is that upto about the 26th year the native will have to struggle hard and co-operate with difficulty with the guardians and then his fortunes will rise and he will be happy.

Figure 173: Karkataka Lagna. On the left side of the right thumb print wherein the sign of the planet emplaced in the lagna is noted, we notice whirl pool lines of semi-circular form. On the topside of the earth part we find the moon's shape. But, the whirl pool lines of semi-circular form. On the topside of the earth part we find the moon's shape. But, the whirl pool part is cut across by a horizontal white line. (The nucleus of the whirl is tom. This Indicates that a planet inimical to the lagna is situated in the lagna. There is mercury in the lagna. The horizontal line in the left thumb is also dented. But there is some very slightly auspicious whorl. The reason for this Mars is found in Aries itself in the Amsha chart. (Ninth divisions chart).

Though the wheat line in the right thumb is thick from the beginning a helping line from the second part co-operates. This means that from 33rd to 34th year the native will have a little comfort and peace. In the left thumb, two lines run parallel. From the side marked left, the period of childhood and youth should be measured when scanning the left thumb. But, as the line atop is tall-shaped at the beginning, the native will have medium happiness.

The wheat line in the right thumb is thick from the beginning. Below this line there are no Kesara

rekhas. And In the left thumb, the lines issuing from the two sides have cut across the whirl. This means that in the house of the native's birth, there will be hindrances to the expansion of the progeny; it also implies frustration of matrimonial happiness to the elders of the native.

The nucleus of the whirl indicates Pithru bhava and the father will not have full longevity and before the native reaches the age of majority, the father will pass away. This has to be predicted from the inimical line which has cut through the nucleus of the whirl.

171. 38. *R.T.* At the edge of this thumb, the sky, whirl and head, and on the left side the figure of a three quarters of the Moon are seen. A line issuing from the head of the nucleus (semi-circle of a whirl) has entered into the nucleus of another whirl, by the side. The centre of the nucleus is bright. From this it has to be inferred that there is an auspicious planet in the lagna, and since the central whirl is unbroken, there should be in the lagna the lord of the lagna or at least a planet with sober qualities.

In the second whirl (on the right) white dots are found and there in a white dot appearing to be united with the end of a horizontal line extending to the left whorl. Hence, in the 7th it may be presumed that there are bright planets. (There are Ravi and Jupiter in the 7th). Though in the 7th there are Rajagraha and auspicious planet, they are weak. And except the Moon, the remaining planets are contained within Rahu and Ketu. Below the Moon figure marked in black, a short line has cut the whirl semi-circle. Along the same line on the right (below the number of the figure) a white line has cut the right whirl.

Most Important of all, the wheat line is thick and dotted from the beginning to three quarter distance. At the end of this line (5 parts) there is a slight wheat like mark. Hence the person does not hold fast to a definite profession. He is intelligent, and as the nuclei are bright, he is educated. The wheat line is serpentine in form. This means that the native will lose his mother in boyhood and since the nucleus of the whirls is auspicious, he will have the loving consideration of his father.

The person will have no family comforts till he is 38 or 40 years. He will indulge in excessive sexual pleasures. (The reason is that on the earth part, a serpent stands aspecting the second whirl). The person carries on his living by gambling, staking in lottery and such other speculations. Besides , atop the left thumb there are two "plus" (Gunaka) signs indicating that the native will be a prey to injustice and malicious propaganda by the woman whom he loves at first. On the right thumb on the S marked part there is a little wheat sign but it is broken. This implies that after the 40th year, the native has a chance of some permanent living.

As white dots are noticeable in the nucleus of the whirl, it may be said that the father must have suffered from punishment for some offence.

From the degree of the 40th age we observe Kesara lines below the wheat line and hence since that age the native may hope for very good results, still he will lack permanent fortune. At the end, this line has branched.

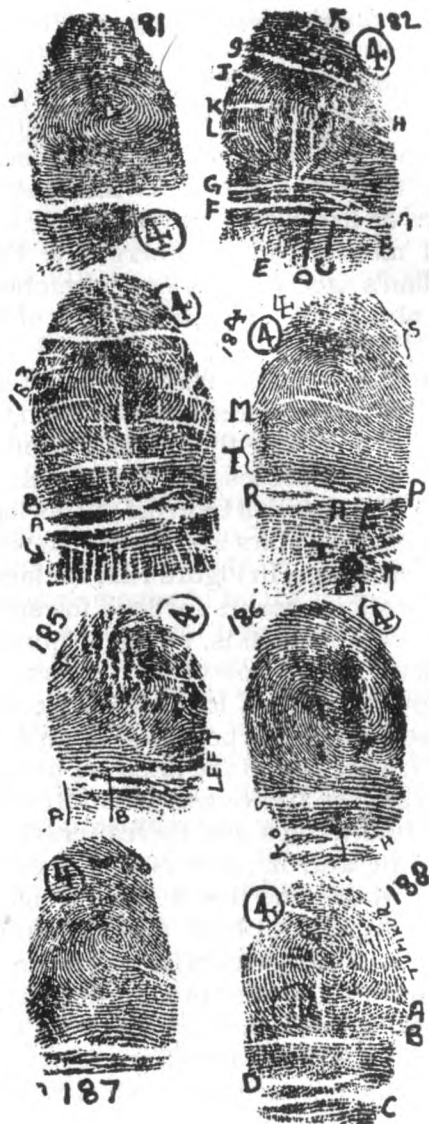
If on the wheat line there is a gaping long line, it would mean that in the family there will be only two brothers (including the native).

SIMHA (LEO) LAGNA

The full characteristics of the half-Moon and full-Moon figures described in the Karkataka Lagna attain (occupy) a more cross-wise breadth in this lagna. The facial part is broader than the head part. Sometimes as in figure X 186 the shape of the lion's, nose and mouth and in others, the Figure of a sleeping lion's face with its face stretched out (fig. 182), are observable. This is the sign of the Simha Lagna.

Persons bom in this lagna are curt and dry in their speech, the voice rises mostly from the throat, heat and bile dominate their constitution. They will be broad-nosed, possess slender waists; Saturn, Mercury and Venus will be cruel to this lagna. Mars will be auspicious. Mars in conjunction with Jupiter will bring Raja-Yoga. In Figure 182, the face is broad. The head section appears inclined towards I.J.K.L.

The wheat line (AB) is, in the beginning broken up into slices. This denotes that the person will have suffered great troubles, loss of mother and educational frustration in his boyhood. From A to C i.e. at about $32\frac{1}{2}$ years or 33 the lines are broken. Hence upto 33 years the native will encounter many difficulties and hardships and thereafter, the period of rising fortune and happiness will begin from C. A subsidiary wheat line has begun straight from D. Hence, the native will have a family and high appointment from the 38th year. From the upper side of line G we see 2 white lines proceeding to the nucleus of the whirl. From this it is clear that there are 2 planets with the Moon (the Sun, Mercury and the Moon). But, the horizontal H line has moved towards



the nucleus of the whorl. This shows that there is a planet (Saturn) in the 7th House.

In the nucleus of the whorl we notice a white shade and broken semi-circles being thick. We, therefore, infer that there is a planet in the Lagna (There is Mars in the Lagna). As there is Mars in Lagna and Saturn in the 7th, there will be many obstacles to marriage. Family happiness will commence from 38th year.

Since, apart from the line proceeding on line G (line E), another subsidiary line has issued, the native will gain much eminence, education and fortune.

Figure 183 : The head part of the cross-wise Chakra is a little broad. The earth part and both the sides of the wheel, the Gunaka sign is dominant. The native will meet with disappointment in love, will suffer from lack of mental equanimity. And as there are long lines below the wheat line, the native will grow rich from the 40th year onwards.

In figure 184, the upper part has largely proceeded to the upper side of the mark M. In the S portion semi-circles diminish. Above the wheatline, the earth part is prominent from T to M. This sign reflects the end of the Simha Lagna. As the nucleus of the whorl harbours a small circular form, the presence of a favourable planet in the lagna is indicated.

Figure 185 : The lion's facial expression reflects the impression of the left thumb. Therefore, the wheat line should be measured from A. The line from A to B does not seem fine, it is dented. This means that the native will abandon his native place in boyhood alone for a different place and (from B) the

native will rise to eminence from the 24th year.

In Figure 186, in the centre of the thumb the semi-circles are curly and wavy. On close examination we notice the lion's facial aspect. This is perfect Simha lagna. Figure 188, in the centre of the wheel, in the broad mouth-shaped circle, below the sign we notice the *gunaka* mark. This suggests the native's disquietude in family life. In Figure 18 only a very small part of Simha Lagna is left (From the upper part full semi-circles are absent).

In the centre of the nucleus we notice the figure of a bud. And, from the right side, a white shade enters inside suggesting the presence of planets in the lagna.

KANYA (VIRGO) LAGNA

It has been described above that in the Simha Lagna the face of the whorl is broad. The Kanya Lagna is a sight of the woman. In this lagna the whirls run excessively to the left. On one side of the thumb the whirl-proof circle and in the other part from the head to the earth part we notice a slope. If we examine rather closely we will find that the figure of the lagna resembles a beautifully combed front part of a lady's forelock (The shape of this lagna looks like a conch or wheel which stands slanting towards a side). Those born in this lagna will be a little short and stout. They will be tactful and eloquent in talk, patient and interested in art.

Venus alone is favourable to this lagna. The sun will be a little helpful. But, Mercury in conjunction with Venus, confers Rajayoga. The rest are unfavourable.

In Figure 174, straight from the number of the lagna upto B we notice sloping layers. Now lines from the same lagna number upto A are like the semi-bow or the parted forelock. The layers above D.C. (the earth part) are too many upto the head part marked B. This suggests the major earth part. On this earth part, the whirl seems to stand inclined to a side.

In Figure 175, whirl semi-circles are found on a side. But, in the nucleus we see a white tint and a half moon figure. This implies that there is a planet in the lagna.

In Figure 176, on the earth part, the head of the whirl seems to be sloping inclined to a side. The nucleus seems to shelter two whirl parts. Venus is in Lagna. Though Rahu also may be there, he is *Chhaya* graha. Its full sign is not visible.

Figure 177, appears a little like Simha Lagna. But the earth part occupies a large part. When we scan the first whirl (above the II VE mark) we notice another whirl outside. This type of united whorls is seen in the second and fifth lagnas (Mithuna and Kanya). A little below the middle of the full whirl, there are 2 white stream lines. This signifies that in the II house from the lagna, there are 2 planets. (In the 2nd there are Rahu and Venus planet). Of the 2 white lines one appears in full (the Venus); the second with a dim tint looks like Rahu.

Figure 178 : The thumb appears to be inclined to the left.

Figure 179: The left thumb which is bent to the right is the symbol of Kanya lagna.

Figure 180 : This also is indicative of Kanya Lagna with its conch form reclining on the earth part. Below the mark A a white streak has entered the



nucleus of the whirl and has moved out a little. This is the sign of the presence of Mars in the lagna.

In figure 180 there is the sign of a square at A. At the upper part of the square, there is the sign of a star. And adjoining the square but below it is a triangular figure, when we scan closely the part between the star sign and that of the triangle, we see the shape of a temple.

This sign confers an extraordinary yoga. The native will be highly generous, will belong to a noble family, will be astute in statecraft, will encourage charities to temples, educational institutions etc., will attain great eminence and the wealth lines in (CDE parts) denote that his progeny too, will be great scholars, will earn distinction and wealth.

The CAB wheat line is broken and yet the favourable signs stated above will confer on the native special yoga, happiness and fame. Though the wheat line is broken, the two appear united. Hence, in the latter half of the native's life, the line AB holds out exceedingly good results.

If in the thumb, either by the side of the conch or wheel figure or in the centre, there is seen a square or star in vertical position, it is indicative of exceptional good luck.

TULA (LIBRA) LAGNA

In Kanya lagna the shape of woman's forelock appears as if the end part of the plaited hair has been left hanging.

This plaited part at the back seems curved up like a bow. The top part sometimes seems like a saucer and in some thumbs, in the nucleus we notice the

plaite forms of a balance. (The sloping part described in Kanya lagna goes on diminishing.)

Persons bom in this lagna will have a more or less irregular body. They will have a cold constitution; will be fickle-minded; will be loving towards their brothers and relations; will be rich and liberal; they will suffer from gastric, phlegm and other troubles. Saturn bestows Raja Yoga on persons bom in this lagna. The Moon and Mercury in conjunction will give good results. Mars is a semi-beneflc. The other planets bring evil. In the Tula lagna (Fig.

189), in the square enclosure the earth part is seen from the top to the bottom. As the fore part proceeds from the sign of the lagna to the horizontal white line on the mark 189, the nucleus layers of the whorls appear as aprisen bows.

As indicated (69, 47, 190) we notice the Figure 190. From J to L the layers of the nucleus appear like bow or saucer. As in this figure from A to B the wheat line is bright and on this line, FGHI lines are long and have lent a tint. The native will earn fame, riches and happiness. He will have quite a comfortable life even from boyhood.

Figure 190 : Here the top part resembles largely the earth form. From A to D, the earth sign is apparent. Only in the middle, we find it to be a little circular in shape.

1. The arrow mark of D points to the round small enclosure in the nucleus. This implies that there is a planet in the lagna and that the C mark is broken from the head to the inside of the nucleus. This again indicates that the planet in the lagna combines with a hostile planet. There are in the lagna, Saturn and Mars.



In Figure 191, the semi-circles are round like the saucer,. In the centre of the Whorl we notice a plate or a cashew-nut sign which is undented. And, therefore, indicates that there must be planets in the lagna. There are the Moon and Rahu in the Lagna. This signifies that the native must have lost his mother in his boyhood, will be quarrelling with his wife, will have no tranquility of mind. And as the line from A to C is dented, he will have an anxious, agitated and disrupted life. The income will be small, strain will be high, education poor and will have trouble due to *cold vayu* (air). He will have only 30% of happiness, the remaining 70% will be filled with sorrow and strain.

Figure 192 : The wheel figure which starts out of the centre of the thumb resembles a saucer. At the nucleus we notice the shape of the cashew-nut as in the nucleus of Fig. 191.

Figure 193 : As the central semi-circles proceed towards B, they appear like a half bow. From A to B the earth layers increase.

Figure 194 : The conch form dominates the earth part. The semi-circles on top resemble the earth sign. In the nucleus of the whirl, there is a white line. Its one end is dropping. This shows that in the iagna, there would be a planet devoid of a full body.

VRISCHIKA (SCORPIO) LAGNA

The saucer shape described in Tula lagna, the rounds of Vrischika lagna has vanished here and resembles the earth's shape. The cashew-nut form in the whirl seems like the scorpion's tail.

In a few thumb prints, we notice the form of the scorpion's womb and in a few others, layers issuing from the earth seem bent towards the earth itself. Mostly, the scorpion's tail possesses earth sign. The strata (stream lines) of the earth sign appear somewhat like the bow. This is Scorpio lagna.

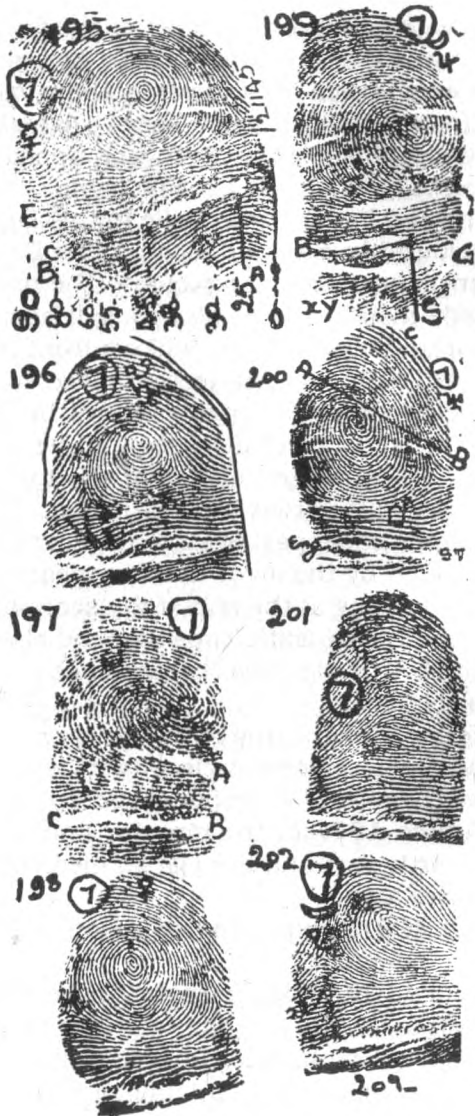
Saturn and Venus are malefic to this lagna. Jupiter is favourable. Sun and Moon confer Raja Yoga. The other planets are inauspicious. The native will have a wide mouth and small lips, will have yellow eyes, an irate temperament; will confront frequent quarrels in family life; will feel attached to wicked persons; will be imperfect in any art, will be a pray to low hobbies, a victim of diseases and be a spend-thrift. Fig. 195 the semi-circles of the top portion seem to be issuing from the earth part. The area covered by the earth part is large. The centre of the whirl indicated by the arrow mark appears like the round position bag at the end of the scorpion's tail. A part of the tail is inside. The other end also seems to be united. This signifies the presence of another planet in the lagna.

In Figure 196, the upper and the earth parts are large; the Central semi-circle is very small. This resembles the womb of the female Scorpion.

In Figure 197, all the circular lines emanate from the earth part and are egg shaped. The earth form appears atop.

Figure 198, also is a reproduction of the same thumb.

In Figure 199, we notice in the centre of the form of the Scorpion's tail. A white line has entered the whirl. A little below the nucleus of the whirl.. there is a veiy small round dot which indicates that there is



Jupiter in the lagna. The white line entering Inside is indicative of the emplacement of another planet.

200 : Here, from C to AB we see the earth sign. Above and below the nucleus the Scorpion tail-like lines seem to be approaching. In the nucleus below the lower tail, there is a round dot. This is the sign of a favourable planet.

201 : The full earth layer lines denote the approaching end of the Vrischika Lagna. The reason is that in the centre the bow form is taking shape.

202 : From the upper part of the wheat line, the earth layers predominate. The whorl lines of the centre are resting on the earth part. The pincer forms laying in the centre seem to align, each by the side of the other, suggesting that there must be two planets in the lagna.

DHANUR (SAGITTARIUS) LAGNA

The tail line described In the Scorpio lagna appears like the two ends of a bow when tied by threads, coming close together as the archer aims the arrow. The semi-circular lines which seemed like the scorpion's womb, appear like the upper or lower part of the bow.

The thumb of the person bom in this lagna will be pretty and sword-shaped. The person will have constitution susceptible to cold, possesses big teeth and fleshy limbs. They will be charitably disposed; will pursue their profession in a place different from that of birth and relish the company of others.

Mercury will be malefic to persons bom in this lagna; Venus will be cruel, while the Sun and Mars will be beneficial.



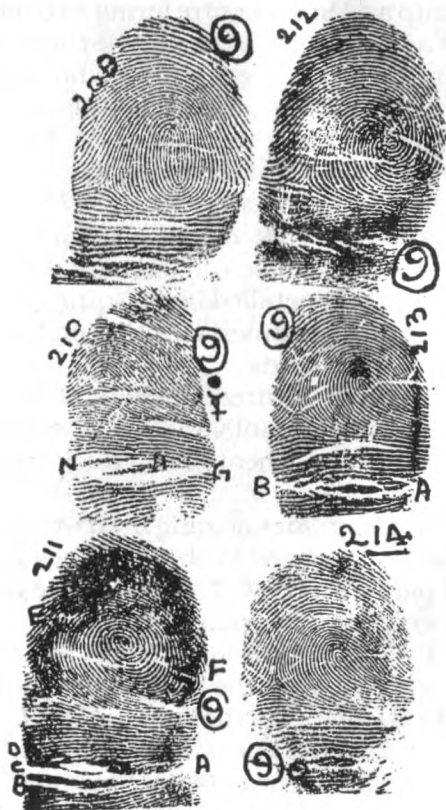
In Figure 203, we notice broad and long whirls. Viewed from the left wing, they seem like a bent bow.

Figure 205: Here, above the mark M, a crowd of lines moves up and in the centre forms into the shape of an end of a bow. Right in the middle there appears a small point. Below it, there runs a white line. This is a pointer of the presence of two planets in the lagna. From U to M we see a broken line. This means that upto the 30th year there is no permanent settlement for the native anywhere. At M an accessory line has begun. This implies some good results from the 31st year. Income will increase. From years 45,46 we notice a tri-petalled line issuing, indicating the native will acquire much wealth, comfort, peace of mind, house and lands.

Figure 206: Here three-quarters of the whorls are bent. And as white tints abound hostile planets aspect the lagna. The wheat line is thick suggesting a life full of struggles..

207: The streamlines issuing from the earth part have moved as if inclined to the left. They resemble the central part of the bow. The wheat line is dented suggesting very little happiness.

208 R.T.: The tail-enclosure sign points to the earth-sign on the top. In the centre there is a round point. (There is a planet in the lagna). From C to E the layers are fine. D and E lines unite in the centre. This means that during the first part of the native's life he will be unmarried and will have no mental peace. The lines from B to A are a little favourable. From the 40th year, the middle part of life suggests good results. As K and L lines aspect each other from opposite ends, the native will have no tranquility of mind. The nuclei contain dot signs; the native will have good



education and possess virtuous traits. In the L.T. figure the H line is dented in the centre. The F.G. line is rough. This foretells hard life for the native.

MAKARA (CAPRICORN) LAGNA

The bow sign described in Dhanus attains the triangular shape in Makara lagna. The angular signs above the earth layers are not fully triangular at the left and right ends. The whirls are horizontally broad. In a few thumbs, the left side is angular at the edge of the early layers. In others it is egg-shaped. But the whirl appears thick in one part and thin in the other.

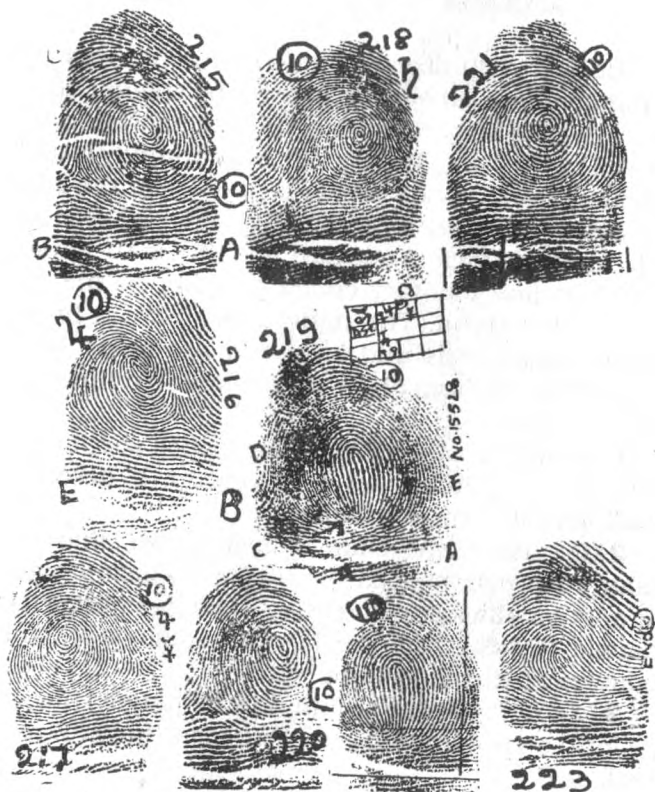
Venus and Mercuri confer benefits on the natives of this lagna. The natives will have a broad mouth, long hands and legs, and not much hair. They will suffer from diseases incidental to rheumatism and bile.

Figure 209 : The foot of the upper part of the earth layer is broad. As it moves up, it becomes small. Its full form is triangular.

210 : Here, the Dhanur lagna ends and the Makara has commenced. We notice the beginning of the angular shape in the centre. The upper part of the triangle is bent like the bow. This suggests the commencement of Makara lagna.

211 : Here, we see a slantingly (obliquely) placed egg form on the earth layers. The egg is big at E and small at F.

212 : On an examination of this figure we find that on the left side of the earth portion, the semi-circles of the whorl protrude in the form of a triangle. Both the wheat line and whirl are broken. This indicates that the native suffers from diseases and



cams livelihood by hard labour.

Figures 213 and 214: In both these the left side is angular. In the nucleus of both the whirls there is a white tint. This proclaims the presence of a planet in the lagna.

KUMBHA (AQUARIUS) LAGNA

The triangular egg shape referred to in Makara lagna yields place, here, to an obliquely placed pot on (he earth. The perfect triangle is inclined to a side. The left or the right side resembles the neck of a pot. The one end of the egg form assumes the shape of a pot's neck (In some places, we notice the form of an onion.)

Persons bom in this lagna will have a round face; Indulge in wasteful expenditure. They will suffer much either at the beginning or at the end. They will have brothers, and many offspring. They will be a prey to rheumatic and phlegm complaints; will be susceptible to the attraction of the other sex and will. In consequence, suffer.

Figure 215, (the number of lagna): From 210 to 215 we see the bottom of the pot and when we examine the uper part leaving alone the earth layers above B, we see the form of the mouth of a pot.

In Figure 216, the top part resembles largely the lorm of the earth's layers. From the top to B, one side slopes while the other part appears like a semi-pot. Hut, the nucleus of the whirl has stream lines surrounding it. This indicates the closure of Kumbha lagna. Since the centre has the form of two hooks, it points to the presence of a planet in the lagna.

217: Here, on the side of the symbol of planets, we notice the shape of a pot's mouth. The occurrence of a small round circle at the centre suggests the presence of a favourable planet in the lagna. The broken circles below it imply that together with the benefic planet in the lagna, there is also a malefic planet. The native will have education and good character, but will lead an ordinary life.

Figure 218 : Here we notice on the left side the neck part of a pot and on the right the bottom part. In the centre of the whirl there is a small circle. And in the middle of the circle we find a white dot. This means that the lord of this lagna is in his own house (Swakshetra).

Figure 219 : This manifests mostly the form of the tail of a fish (at the point where the arrow mark is shown). If we examine the inner lines of the whirl, they appear like a pot placed upside-down (This is a sign of the ending of the Kumbha lagna).

The figure of the same thumb is again shown at the bottom.

220 : The semi-circles of the whirls move largely towards the earth part. The nucleus appears on the top.

221 : This is pot-shaped. The neck part appears on the left (resembling an onion cut in two, longitudinally). Here, the wheat line is much dented and therefore, the native will frequently lose his professions by fickle-mindedness and suffer from the misery of his family and offsprings. In the end, from the 50th year (the wheat line is a little auspicious), the native will enjoy happiness and mental peace a little.

222 : It shows the figure of a pot.

223 : Here the central semi-circle seems like the

bottom of a pot on the left side only. The right side is even with stream-lines. This indicates that the Kumbha lagna will end in only a few minutes.

MEENA (PISCES) LAGNA

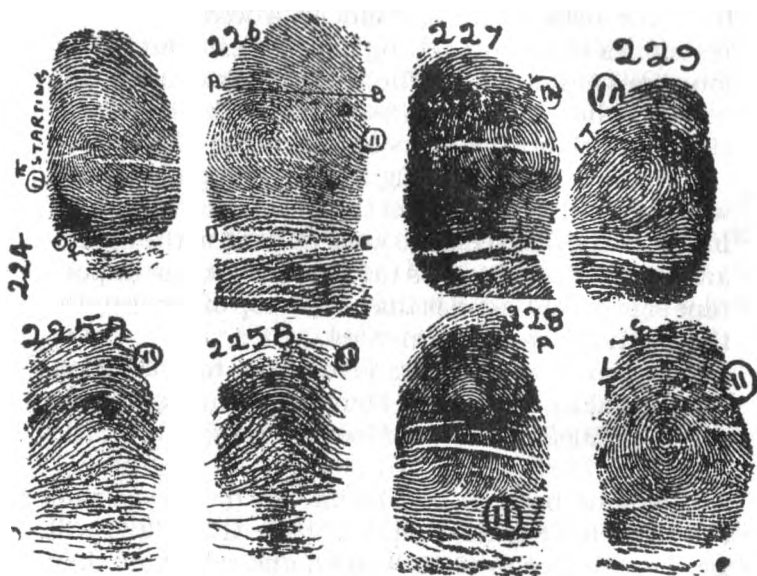
The pot form described in Kumbha lagna appears in Meena lagna like a pot cut exactly in the middle from the neck to the bottom. In a few thumbs, it resembles the Moon setting in the West. But it has long lines at the centre (The whirl fold lines are long). In other thumbs, when viewed from the side of the rising wheel form, it looks like a halved coconut.

In some thumbs, the figure seems like a fish lying with its head by the side of the head of another fish; in others the fish seems to keep its head at the centre and rest: letting down its tail loose. The most important sign of this lagna is that at the top of the thumb, the earth layers are numerous.

Jupiter and Mars are favourable to this lagna (Yogakarakas). The Sun, Mercury, Venus and Saturn are malefic while the Moon bestows only a little good.

Persons bom in this lagna will have eyes and nose resembling the fish, will have thick lips; will bear much love towards women and relations; they will be subject to troubles from enemies, piles and phlegm.

Figure 224; Atop this figure, we see thick layers. From the nucleus to the outer portion, from the nucleus to the earth part, we see the shape of a fish. The fish's head is inside and its tail on the earth part. The semi-circles of the wheel shape are broken. This implies the wreck of yoga and the encroachment of hostile planets. The line which has reached from the



right side into the centre of the whirl (our right) is bright in the beginning while the later half is cut. So we have to infer that there are 2 planets (the Sun and Venus) in the lagna.

225 : (A and B) the semi-circles of the layer consist of diminutive lines. The shape of the fish is disappearing yielding place to earth forms. This indicates the close of Meena lagna.

226: Here, from the top to AB we notice the earth form. Since in the lower part, from A to D, into the nucleus of the whirl with an incomplete neck part, 3 streaks of white tint do not enter we have to judge that there are 3 planets in the 7th house.

227 : The wheel forms appear prominent but in the centre, we see long lines. A white line crosses along the wheel. This means that in the Lagna there is a Chhayagraha.

228(A) : Here one fish has rested its tail on the head of another fish and seems mating.. This sign is an indicator of the great influence of the Meena lagna.

228(B) : At the top we see earth semi-circles.

229: From the top to the L>T> mark we see earth layers. In the centre long parallel lines are aligned and this is a sign of Mithuna lagna.

230 : On the earth sign over the wheat line we see the form of a resting fish looking at its own tail.

231 : This indicates the ending of the Meena Lagna. The upper part of the mark R.T. mostly possesses the earth form.

232 : This figure resembles 227 in form.

232A, 234A, 234B : These 3 figures appear like figure 226.



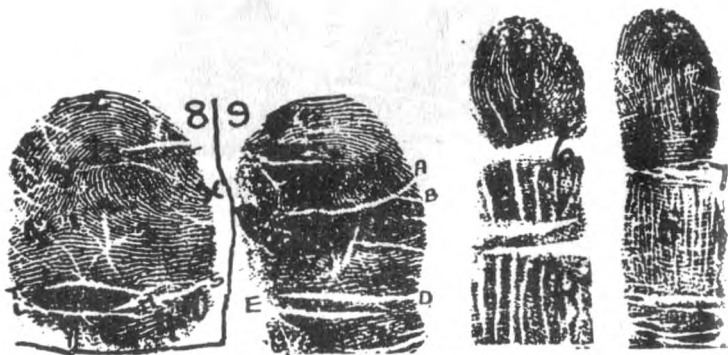
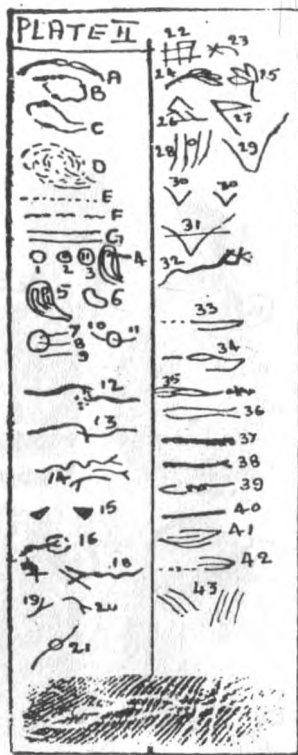


PLATE II

A. If the wheat line is like this, the native will have some comforts in his middle age.

If the conch, wheel and *Kalasa* layers as in thumb B possess the dots as shown therein, it should be construed that in the horoscope of the native benefic planets will be associated with malefic planets or will be aspected by them.

C. When in the conch and wheel semi-circles there is a lovely, tiny ring; it means that there will be an auspicious planet near the Lagna.

D. In case the thumb contains broken conch and wheel-shaped semi-circles, it indicates that the native will receive tainted money from different sources and all such income will be spent away in like manner. He will suffer from stomach and nervous diseases. Though he might get a large number of offsprings, only a few will survive. When ladies possess such conch and wheel forms in their thumbs, it means that there will be much friction in family life and loss of mental equanimity.

E. This indicates dented lines. When the lines are broken up like this, as also the wheat line, it implies that the native will have to struggle very hard for his living. The family and offspring will suffer from deep misery.

F. When the wheat line is of this type the native will have an unsteady nature and will suffer from undue mental strain. He will experience happiness and misery alternately as the bright and dark halves

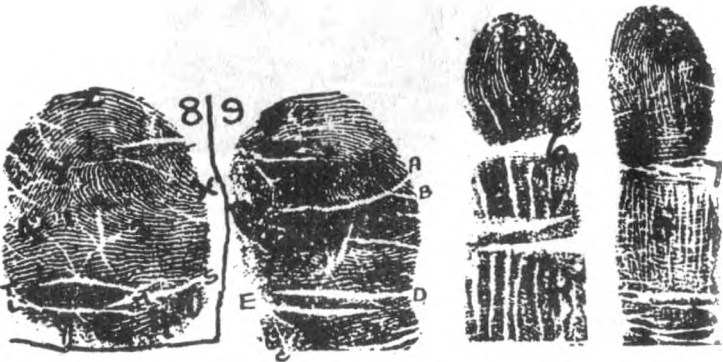
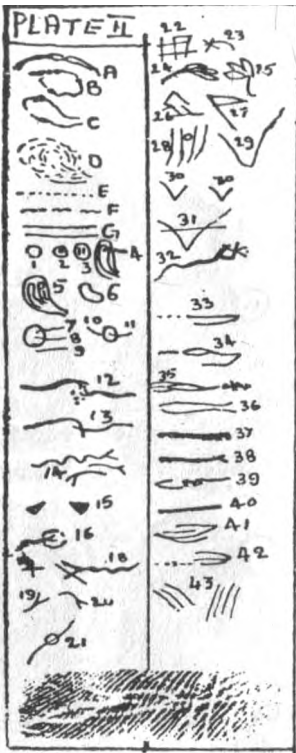


PLATE II

A. If the wheat line is like this, the native will have some comforts in his middle age.

If the conch, wheel and *Kalasa* layers as in thumb B possess the dots as shown therein, it should be construed that in the horoscope of the native benefic planets will be associated with malefic planets or will be aspected by them.

C. When in the conch and wheel semi-circles there is a lovely, tiny ring; it means that there will be an auspicious planet near the Lagna.

D. In case the thumb contains broken conch and wheel-shaped semi-circles, it indicates that the native will receive tainted money from different sources and all such income will be spent away in like manner. He will suffer from stomach and nervous diseases. Though he might get a large number of offsprings, only a few will survive. When ladies possess such conch and wheel forms in their thumbs, it means that there will be much friction in family life and loss of mental equanimity.

E. This indicates dented lines. When the lines are broken up like this, as also the wheat line, it implies that the native will have to struggle very hard for his living. The family and offspring will suffer from deep misery.

F. When the wheat line is of this type the native will have an unsteady nature and will suffer from undue mental strain. He will experience happiness and misery alternately as the bright and dark halves

of a month. He will prove to be a nice conversation-alist and will be deeply interested in lottery, gambling and artistic works.

G. If the wheat line is nice and long as exhibited here, it signifies that the native will be very rich, highly eminent, will have harmonious family relation and good children etc.

1. In case in the centre (source) of the wheel in the thumb there is a small ring, it denotes that there is a benefic planet in the lagna or at least the lagna, is aspected by auspicious planets.

2. When within the tiny ring there is a tinier ring, it is a pointer to the presence of a benefic planet in the lagna.

3. If there are two short vertical streaks in the nucleus, it indicates the presence of two planets in the lagna.

4. A horizontal line in the conch nucleus proclaims the existence of Mars or Rahu in the lagna. If this sign is found in the front of or behind the nucleus, it points to the presence of a planet in the house next to the lagna or behind it.

5. When we notice a pair of figures in the centre of the conch, as shown in the figure, it must be inferred that there are planets in the lagna and as they are undented or unbroken, they will be friendly ones.

6. In case we find in the centre, the form of a cashewnut, it denotes the presence of Venus in the lagna.

7. This symbolises the presence of either Rahu or Ketu in the lagna.

8. It denotes the presence of either the Sun or Mars in the lagna.

9. This indicates the existence of a planet outside the lagna in the twelfth or second house.

10 and 11. Signify the presence of Rahu, Saturn or Mars in the lagna.

12. This is a prominent sign indicating a life of separation from the family, danger to the wife and loss of children.

13 and 14. Point to discontent in family life and pin-pricks from enemies.

15. This is an effective indicator of a life of hard labour, toilsomeness, low profits and holding on to life against odds.

16. This denotes the entry of a serpent into the nucleus, indicating loss of children, obstacles to the continuance of the family, positive danger to the life of the husband and the union of hostile planets in the 5th or 7th house.

17. There will be impairment of love and affection, persons with this sign will, at first, decide to marry for love but in the end draw away from each other.

18. When this sign occurs on the earth part, the husband will temporarily desert the married wife but it is just possible that this marriage is the result of compulsion exercised by elders.

19. This sign appears largely on the wheat line. This means that the person is liable to lose his mother in his boyhood itself.

19-20. Leaving the wheat line apart, when this sign is found anywhere else it denotes that the native will have several enemies.

21. This indicates the presence of a Chhaya-graha in the lagna.

22. Square lines denote the native's fame, wealth, social service and dominance over others.

23. The coconut tree form will render the native a king or minister or an eminent politician.

24-25. This indicates the patra-pushpa (leaf, flower) Raja Yoga, He will attain distinction in the political field and render great social service.

26. This points to the possibility of the native erecting temples and buildings for educational institutions and the planting of rows of trees for the benefit of the society.

27. If we find this sign in the first portion of the thumb, it is certain that the native will become a statesman and attain great eminence.

28. The presence of small vertical streaks on either side of the central rings of the conch or wheel will confer Raja Yoga on the native.

29. This sign appears on the wheatline. It indicates the birth of children after 30, 35 years, even then, female issues will dominate.

30. This suggests the termination of the progeny; it will not continue.

31. Even though we find this sign (29th sign) on the wheat line, a horizontal line crosses it forming a triangle and hence male issues will dominate.

32. The native will lose all his wealth as a result of the deeds of enemies and the harassment of kith and kin. Inharmonious relationship frequently characterises family life.

33. When the wheat line is dented at the beginning and in the second portion, it means that the native will be happy from his boyhood upto a few years in his youth and will suffer hardships afterwards.

34. From the beginning, the wheat line draws support from another line. It assumes the form of a

grain of wheat in the middle; it is zig-zag at the end. This shows that the native will leave his birth place in his boyhood, receive help from his relations and during his middle age, amass great wealth, house and cash and will finally encounter great difficulty and gradually lose all wealth and happiness. The wife will pass away while he survives her.

35. At the beginning, this line is broken and has the star or a cross sign and then after commencing normally and proceeding some distance, it assumes the shape of a grain of wheat. Ultimately, many helping lines join and present the form of 2 or 3 grains of wheat. This indicates that the native loses his guardians in boyhood, wanders about many places in vain and then takes to some ordinary profession and gains in riches from day to day and in the end will inherit other's property, enjoy the association of several women, and will lead a life of great fame, luxury and wealth.

36. When in the thumb the wheat line appears in the form of a fish, it means that the star of the native will be of a movable sign (will belong to the transit group).

A person with a fish-shaped wheat line will earn his livelihood and money by simple devices. He will be interested in visiting holy places, in serving Gurus and elders, will have a capricious mind, will earn in several way methods and as easily spend it away too.

37. 38. This kind of rough wheat line reflects the coarse and rude nature of the native, his poor education, and quarrels in the family. It will be difficult for him to get married; he will earn his living by hard sweat and the income will not suffice even for his daily needs.

39. The native will have moderate happiness in boyhood. During the period of middle age. the wife and sons will face difficulties, wander away from the place of birth but in the end, he will be rich and happy.

40. This suggests simple living for the native ; he will have troubles and happiness in equal share.

41. If right from the beginning several lines conjointly form a clear wheatline the native will have ample riches right from his birth, in his youth he will command various comforts of vehicles etc., acquire fame and riches ; he will have a number of concubines and be generous and charitable.

42. The native will lose in his middle age, all the patrimony inherited by him at the beginning. In the end, he will be a victim of sinful diseases.

43. When in the thumb on the right and left of the conch, wheel and Kalasa signs, we find fine, long lines. the inference would be that the native will be rich, benevolent and lordly.

When this type of line cuts across the wheat line, the native will suffer from all sorts of difficulties.

Below fig. 21 is printed *the Malika* line in the thumb of an individual. This sign is split a little in the beginning by inimical lines. Then, there are several *peral* forms. This implies that upto the 27th year, the native will overcome several difficulties and then will, gradually, gain fortune and happiness.

PLATE HI

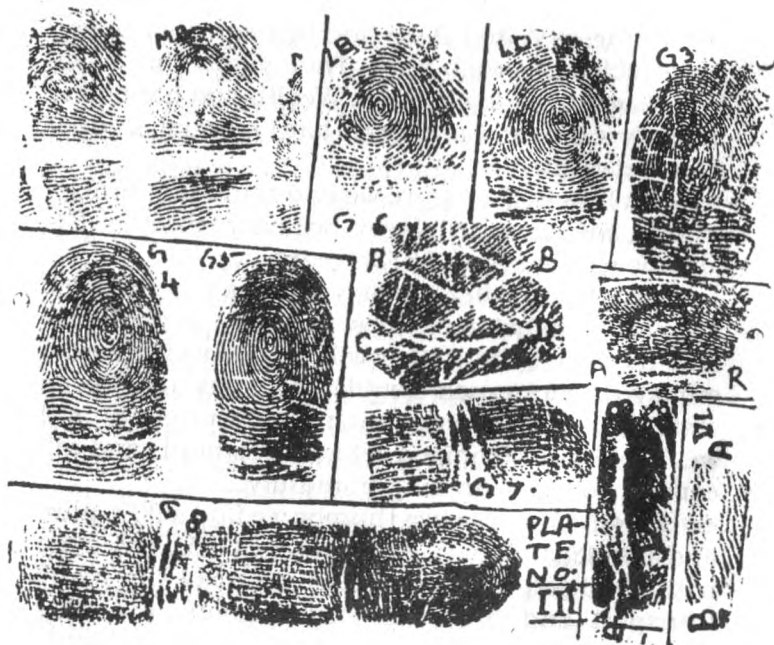
In fingers A and B we find dented conches and very thick and rough lines. This means that livelihood is got by being a coolie. Wealth and happiness are only a dream. Earning by hard manual occupation is indicated.

LB: If as in this figure we find somewhat broken wheels, the native will be an ordinary labourer. His fortune will rise from 35/38 years.

G3 : On the wheel we find squares and triangles with small subsidiary lines and long *Siri-rekhas* and therefore, the native will be benevolent, earn money without much trouble and enjoy an officer's status. He will inherit much family property and wealth. He will command vehicular comforts and will earn a good fame in the community.

G4 G5 : In these two thumbs we find a 90% pure and auspicious wheel. This kind of wheel blesses the native with a great yoga. The native will run many transport and industrial organizations investing therein crores of rupees. He will be of a highly charitable disposition. He loves the company of women. He will have good fortune of marrying a rich and virtuous wife. He will have brothers, sons and daughters. According to Indian science, the possession of G4 wheel pattern ensures the fortune of a good yoga.

G6 AB & CD : Indicate the outer parts of *damaruga*. This sign appears largely in Malika rekha (It is a sign of the alignment of two triangles).



An individual with this sign will attain great fame as the manager or superintendent of Engineering works or as an Engineering contractor. Paternal lands and cash will aid him in his prosperity.

On the AR wheat line, we find inside the circle the form of an open mouthed young one of a serpent. This means that the native will be changing his profession frequently.

V2 : The native with the AB wheat line as in this figure will face severe hardships, suffer from diseases, loss of wife and in the end undergo much pain.

G7: Atop the thumb a long and beautiful Kesara rekha. The lady will be highly fortunate and educated.

G8: If the ladies and gents possess such lines as shown in this thumb or thara kesara lines as pointed out in G7, it may safely be concluded that they will have servants, vehicles, several beautiful mansions, diamond and Other precious stones, a majority of female issues, pretty-looking partners and command great attention and respect in the community.

When the above stated thara-kesara lines appear beautifully in any finger of a person, it is sure that the native will enjoy a most fruitful and prosperous life.

A gent's finger Fig. 6. It is the print of the Jupiter finger. S and T parts are round, bulging and of fine colour; and if there are 2 or more long vertical lines, the native will be slow, patient and discreet, will earn a lot of money by easy means and will build beautiful buildings. His earnings will exceed the income of a middle class individual.

Fig. 7 is the finger of a lady. Over the conch and wheel forms, a small lines have moved up. These lines are called *Srilakshmi*. Sri lines. Such lines are

numerous below the mark 7. One possessing such lines will be extremely lucky, famous, possesses servants and vehicular facilities. Such a native's parents' house as well as the house into which marriage is settled, will have a life of luxury and grandeur.

When these Sri lines abound on the finger, the native will acquire without effort a number of gems, diamonds and gold. He or she will have a number of female issues. (When compared with the Fig. 6, one with the signs in Fig. 7 will be ten times richer and happier). If as stated above regarding figures 6 and 7 Sri lines occur in lady's and gent's thumb, the natives will enjoy much good. But, as the sanskrit proverb has it *Bhoge Roga Bhayam*. There is the fear of illness from rich living and the natives will relish only a little food and suffer from some disease or other.

Fig. 8: The wheat line from S to M indicates moderate good for the native. The person's family will be very rich. But the native loses everything within 40 year (M). From M to TL we notice a broad line but in the end the two do not join. This means that the native will indulge in wasteful expenditure of all his earnings.

On the M.T. line (4 and 3) we find the serpent - tongue line. This signifies that the native will have no progeny. Again, a line (1 and 2) from mark M appearing like a mouth opened lengthwise, seems to go ahead and touch the wheel part of the earth area and this shows that the native has two wives and two concubines.

In the centre of the line XY (near the mark of a black line) there is a tiny ring. This indicates the presence of a benefic planet in the lagna. The wheat

line is much dented. 1,2,3 are branch lines suggesting lack of harmony in family life and wife's illness.

Fig. 9 : We see that in the centre of the thumb, in the first phalange, the serpent line has proceeded horizontally. F points to the tail portion. AB indicates the open mouth of the serpent. This causes loss of wife to the native. The lines D and E are pretty long. These are intercepted by line C. This enemy line C has nearly reached the nucleus of the conch. This denotes that the native is destined to have more than 2 wives and that the first wife meets with an accidental death.

In Figure 8 : The whirl is dented indicating the absence of issues. In figure 9, the whirl is a little benefic and hence the native will have issues. But, since we see in Figure 8, 1, 2 and 3 branching lines in the middle of the thumb (in the first phalange) and in figure 9, the line issuing from C has branched off into 3 delicate lines on the earth part, both the natives will be profoundly interested in dramas and gambling and both will suffer from losses ; both will be victims of nervous debility and gastric complaints.

Fig. 31. The lines on the Thumb

- 1-2. Wheat or rice line. (*Pushpa or phala rekha*)
3. Madhura rekha
4. Mandara rekha
5. Mana rekha
6. Rathi rekha : (The same line is assumed to be Rathi for males and Pathi rekha for females i.e., line of union or attachment)
7. Malika rekha
8. Vajra rekha (Diamond)
9. Kesara rekha
10. Ripu rekha (Mars line) i.e. line of enmity Line of wheat or rice :

The line 1 to 2 is the wheatline. With the possession of this rekha, individuals will not be lacking in food, even when it is dented, they will be happy. When this line is in the form of a grain of wheat and is bright, the person will lead a happy life effortlessly.

If it is in the form of a flower, the person will encounter difficulties in boyhood, while in youth and old age, he will be very well off and quite happy.

If the flower consists of 3 petals, he will have a wind-fall.

If it is dented in the beginning, and is supported by two subsidiary lines in the middle and is again much dented in the end, it denotes that the native will suffer hardships in boyhood, obstacles to education, and live in a distant place : while in his middle age he will gain riches without strain; but in the end he will lose all his fortune due to enemies and the life will be chaotic.

When it is blunt (in the form of a bow) like a single rope, peace and happiness to the native will be a vain fancy. He will have to toil excessively. Income will be poor.

If in such a hand, Kesara, Malika and Rati rekha are dented, it means that the natives are bom in this world for the liquidation of their sins in the previous birth.

Fig. 31 : 9, Kesara Rekha.

This line describes the rise of the native's rising fortune, fame and the wealth of the family. When this line is not found in the fore part of the thumb, it portends poverty and hard life for the native. If this line is veiy thick he will earn with a little effort and enjoy moderate happiness ; if the line is broken up, the native will stick to no definite job and he will be driven to earn by contending against tiring obstacles with great dilficulty; when this line is more delicate than a hair, the native will rise to wealth and eminenence, but he will have to suffer from diseases and inimical activity ; in case the line appears clear-cut from about the wheat line to the bottom of the *malika* line, it may be judged that the native belongs to a wealthy family and will be a great lover of art.

When the Kesara rekha proceeds in a serpentine fashion (crookedly), the native will have nervous weakness; if the line is rich set or more than 16 lines it indicates that the native is a member of an affluent family, and will possess authority, command the comforts of vehicles, attendants, services, gain fame and riches. In his horoscope, either Venus or Saturn will be in an exalted position.

When this line is not noticeable in the first part of the thumb, but appears well marked in the second

half it means that the native is born poor, undergoes hardships and during the second half of his life, he will join a profession involving no strain and thereafter enjoy wealth and happiness.

The native will reap good results even when the thread like rekha is red or rosy or even black in colour.

7. Malika Rekha.

When this is horn-shaped or broken, the native will squander away the family wealth and loses the reputation of the family. But, when this line is thin and long as a thread and rosy in colour, the person will be very rich and completely happy with his wife and sons.

In case, in the thumb, Kesara rekhas are not visible and the Malika rekha is very fine, the native will have a long life and be happy. If there is a black dot on this line, the native will be defrauded of his share of paternal property by his cousins.

When this line is exceedingly thick compared with the remaining other lines (and is very coarse) or possesses the scissors-shaped lines, the person will have no chances of marriage. The bad luck of the discontinuance of the family line cannot be escaped. If in this manner the benefic line (Phala rekha) is dented or forked with a broad shape, the native will suffer intensely in all aspects.

When the Malika and Phala rekhas are cut, even though the native might marry, life will be characteristically lacking tranquillity. If the benefic line is split by the enemy line, bitter enemies will cause great damage to the property, cash and reputation of the native. When either the Malika or Phala rekha is dented in the first half or the second half of the line,

then, during the period of the dent or split, the native will suffer from great hindrances to prosperity and intense sorrow.

Even if the wheat line is absent and the two lines referred to above are fine, the native is bound to lead a happy life.

Fig. 31.8 : The diamond line.

It is so called because it will be resplendent shining like a diamond. If in the native's horoscope Venus is in exalted or benefic position and he aspects Saturn, then this diamond line (8) will be prominent in the thumb. Sometimes, this line extends from the thumb even to Mount Venus.

When this line is predominant in the hand but the Rati lines are broken up, it indicates that the native will be rich, addicted to drink and, stricken with venereal diseases. But, in case the Kesara rekhas are in plenty, the native will without doubt be a millionaire, enjoy Rajayoga but suffer from diseases.

In case the diamond line is pronounced and the Kesara and Phala rekhas are dented, the native will have a speculative type of fortune and his income and expenditure will not be definite and steady.

Figure 31.10 : Mangala Rekha (Ripu)

This rekha commences from the Venus mount and cuts the Rati, Malika Phala rekha and also the wheat line. The line which is cut by the Mangala line, will be incapable of bestowing its good results on the native. The *Ripu (Mangala)* line will draw on the native disease, poverty, enmity etc.

Line No 3 : Madhura.

If this is small and appears bright, the person will be liberal and charitable.

Line No. 4: Mandara.

This line reflects the possibilities of travel.

Line No. 5: Mana.

This line indicates that the native, if a male, will have illicit relation with keeps and if a female, will have quite a number of male friends.

The Madhura, Mandara and Mana lines are seldom seen.

Hence, it may not be necessary to take them into any serious account.

Line No. 6: Rati Rekha.

This line is also known as a the *Mobini line*. The science of palmistry contains an exposition of the marriage line in the mount of Mercury. In accordance therewith, we must foretell on the basis of the length and shape of this marriage line the native's marriage matrimonial happiness or happiness derived from the association of concubines. When this line is associated with two or three subsidiary lines, the native will have the yoga of several wives.

In case in the hand of the person with the above subsidiary lines the wheat line is very much broken and is branched, it means that he will lose his wife or he will remarry as the wife dies or she is divorced. (The Rati rekha indicates the happiness from marriage for both men and women).

When the Rati-rekha is blunt, it implies that the wife will be rough and tough ; if it is broken she will be a victim of frequent ill-health and will be disappointed in happiness.

If the line harbours an island, the wife will suffer from disease; when the line is cut right in the middle, the native will experience happiness in the first half of his life; but in his middle age, it indicates danger to

the wife's life or the possibility of even accidental death and if the line appears pretty in the second half, it means that the native will have the chance of another marriage.

In case we notice black dots or scissors-lines on this line, we may be sure that the wife will turn inimical.

But, when this line is very much broken up, the native will have to remain a celibate in life.

Figure 31 : Phala rekha : 1 to 2 Wheat line.

This line is also known as the Paraga line. This line follows the native's Poorva Karma (i.e. actions in the previous birth.) This line reflects quite candidly the good and bad results of the past birth.

According to the ancient authoritative books, this line suggests a longevity of 100 to 120 years. Many friendly or accessory lines too join this line. Normally, in all thumbs this Phala rekha contains two lines, the man and woman. If the native is a male, the subsidiary line is called the *woman line* (Stri rekha) and if a female, the subsidiary line is the *man line* (Purusha rekha). When this line is broken, there will be frequent disturbance to family-harmony and happiness. The presence of black dots on the line, points to the wasting away of all incomes. During the middle age, the male will have to endure the loss of the wife and the female will sustain the loss of the husband. (The conch, wheel part). If the beginning is broken by the flag line and the Phala rekha is dented, it denotes that the native's wife will have illicit association with others. When the closing part of this line is dull it means that the offspring will be wicked and short-lived or that the native will have to suffer in the end from the grief of the loss of his son.

In case this line is split in the beginning and abandoning its *swakshetra* proceeds elsewhere in a straight line, it signifies that the native will desert the house of his birth in his boyhood alone and endure much hardship.

In a few thumbs, the subsidiary line starts right from the beginning. If it is clear-cut then it means that the native will begin his family life very early; in case, right from the start, the line is indistinct, it indicates that upto the length of indistinctness (upto the age corresponding thereto) the native will not be able to marry. The results should be forecast with reference to the time limits indicated by the line. If the subsidiary lines are more than one in number, the native will have connections with many women.

When friendly lines join the wheat line (the Phala rekha), the period of such harmonious association should be carefully determined, it may be asserted that during that period, the native will become the owner of landed property.

In case the Malika rekha is fine and the Phala rekha is cut up and further if the skin surface of the thumb is very soft like cotton, the native will suffer from nervous weakness (Kusuma disease) and diabetes. When the wheat line (Phala rekha) is of the shape of a fish, it means that the native will suffer from cold and phlegm complaints. It is possible he will have been bom in Meena rashi. If in the middle of this line we notice a cross mark or the scissors sign, it indicates that the person will give up the profession which yields him sustenance between his $37\frac{1}{2}$ and $39\frac{1}{4}$ years and migrate to an alien place. During this same period the wife will have to encounter some danger. The native will be of a suspicious nature.

Figure 31 (7): When in the neighbourhood of the Malika line, we observe the auspicious signs of fish, creeper, leaf, flag and the cast out skin sheath of a serpent then the native will rise to the status of a lord as it were.

When we notice lines resembling the horn, serpent, watchman, teeth scorpion or crab, the native will pursue the servant's profession or some other ordinary calling.

The hom line, a splitting line or scissors sign indicate hindrances to the prosperity of the progeny.

If the thumb manifests two straight wheat lines and they do not join and run apart, the income flows to the native as does the water of a river, while the expenditure will be Just the same.

In case there are dots or dents over the line, the native will suffer from ill-health, while such black tint on the line indicates that the native will suffer from rheumatism; with the presence of a white tint (shade) the native will be a victim to diseases issuing from cold, while a very red colour reflects great strain and stress from heat and bile. When the line is of a dusky ash colour, (a mixture of white and black), it indicates that the native will ail from rheumatism, gastric trouble and dyspepsia.

Figure 32 : Here the thumb appears like a pot; but is bent from S to A. When It is curbed like this, the native will have great discretion; and as it seems to be bulging from S to R, the person will have a helping nature and will be a guide to others. The portion from B to G is thick and firm and hence the native will

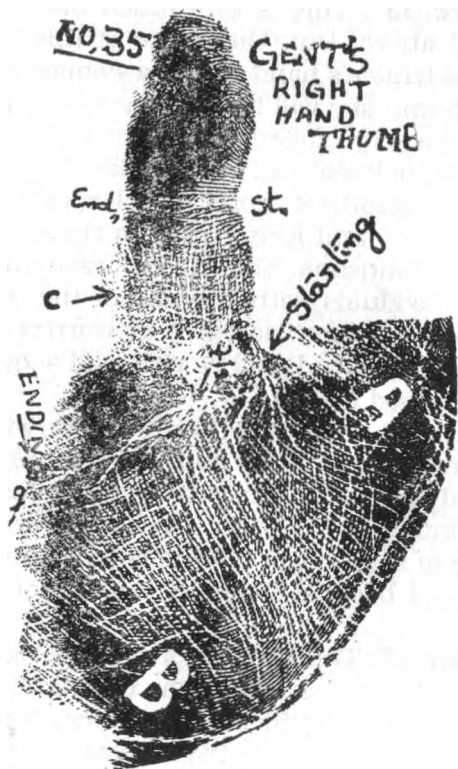
command power, pride and influence in society. The Malika rekha which runs from R to G is bead-shaped (or chain shaped) and hence, the members of his family will be brave, rich and renowned and the native will have a large number of relations. The native will be wealthy and courageous.

Figure 33 : This is very much like Figure 32 described above. But, the shape of this thumb is found in a female's hand. When a woman possesses such a thumb she will become the wife a prince or will rise to a very exalted position or gain power and fame in the political and social fields. She will command the comforts of peons, vehicles, riches, lands, residence etc., and feels happy in the company of sons and grandsons. She will be brave and courageous. Individuals with thumbs of the 32nd and 33rd types will have no cares or worries from the beginning to the end, will be rich, will acquire fame and enjoy good dishes.

Figure 34 : Here, the thumb has very thick and rough lines. The Malika and wheat lines are very thick and dented. This indicates the profession of a servant interested in other's welfare. (Persons with this type of thumb will pursue some technical profession and become foremen, supervisors, drivers etc.).

Figure 35: This is the imprint of the right thumb of a male. While measuring the time limits of lines, the letters indicate the starting point, the boyhood and while ending, denote the last years of the native.

From the commencement of the life line A to the end of Venus mount B we see plenty of white dots and tiny lines. This signifies that the native is rich by birth. From the middle of the thumb, we notice the



form of a small fish which indicates that from the middle age the native acquires immense wealth and

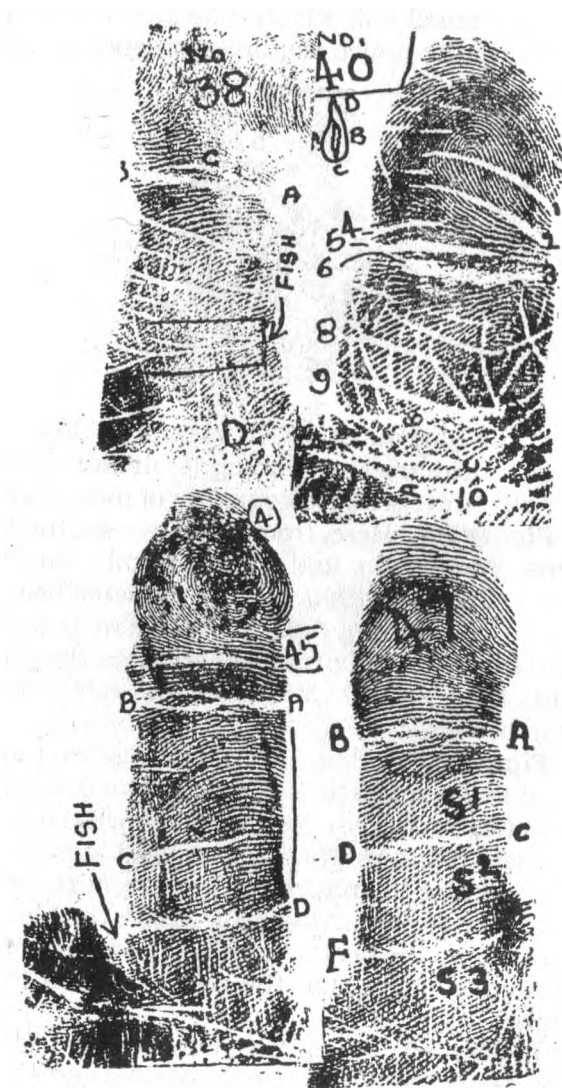


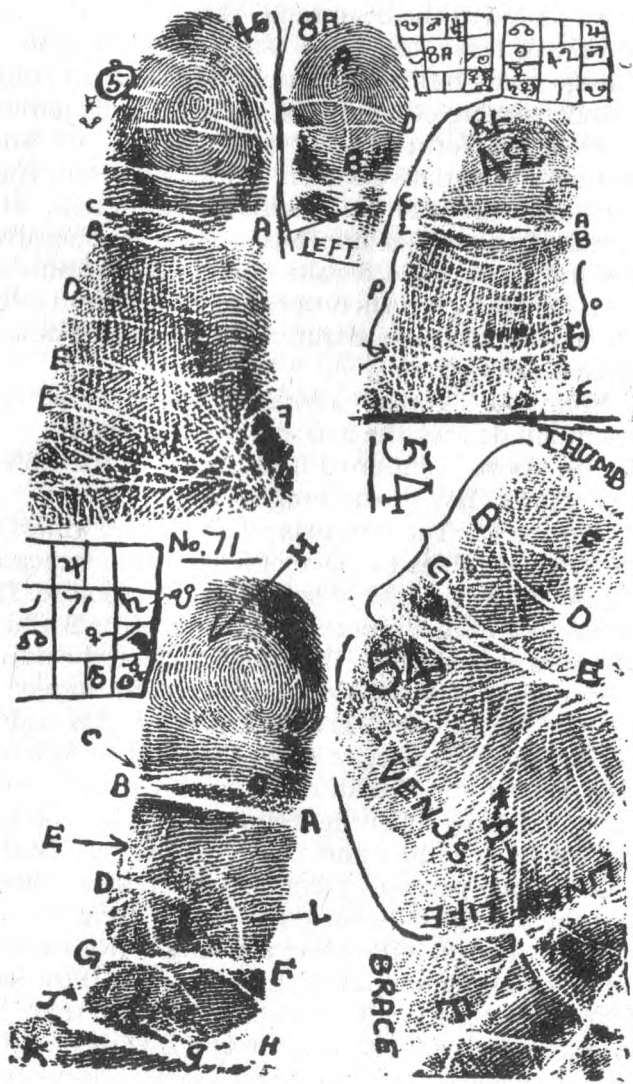
fame. The Rati rekha which lies above this line has many subsidiary lines joining it which implies that the native revels in the company of many keeps.

Figure 36 : Here, from E to F we see the form of a lens. Besides, we find on the thumb, long Kesara rekhas. The Rati-rekha D has proceeded beautifully over a long distance. And, in the end we observe C, a small lens line containing Kesara lines therein. This points to an easy, comfortable and happy life. The yogas occur as in Figure 25.

Figure 38 : Here, the thumb is long and the wheat line extends to ACB. More than this. The Rati rekha (within the square) has assumed the form of a complete fish a pretty face, tail and stomach. This suggests that the native will gain great riches, fame and power after marriage. And, since the Malika line D possesses the beads-line like a chain from the beginning, it shows that the native is bom in a rich family.

Figure 40 : We observe here that at the back of C, there are broken lines in the Malika and the Wheat





line is dented at the beginning. This means that the native will leave his birth place in his boyhood, undergo many hardships (until 30 or 31 years, upto C) while serving others. Now, from C, while joining AB we see the form of a bud in the Malika line. This means that the native will enjoy the great Raja Yoga from his 30th year and achieve distinction. The second of the wheat line has 5 good co-operative lines indicating good results and family happiness.

9. The Rati rekha is broken in the beginning, the native will have to face troubles through a woman, before marriage.

From B to 9 appear to consist 2 lines. The person very much desires the association of women.

The above mentioned bud brings to the native riches, fame, house and progeny.

Figure 45: The thumb is pillar-shaped while the top part resembles the face of a lion. This indicates that the native is brave, disciplined and resolute. The line issuing from A proceeds uncut towards B and at the end is bud-shaped. This indicates that the native is born in a rich house, is moderately happy in boyhood and acquires great wealth from his middle age. We notice the signs of the fish and square like triangle over the Malika rekha which points to the native founding different technical institutions and earning both riches and fame. The line C (Mana) indicates the person's great fortune. C and D lines, the long bye-lines (Kesara) imply very great fortune from the second half of life; the long D (Rati-rekha) indicates family happiness; and from A to D the skin ridges are not forked and are beautiful and there are not many Kesara rekhas on it and this means that the native will reap a large profit from working upon solid substances such as wood and metal.

47. Here, nucleus of the conch on the earth layer atop the thumb, seems to have risen up a little. This thumb too, is long as No. 45 described above. The native is courageous and adventurous. From 51 to 53 we find long Kesara rekhas. ACE inclusive of the Malika rekha below 53 (Chaturmalika) the four rekhas, (Thara) suggest that the native earns by the sale of articles of luxury and comfort. He will maintain different varieties of vehicles, will swell his earnings by a variety of bye-occupations, will have under his control hundreds of workers and be a lakhier. The line from A to B and the CD line are dented signifying frequent changes in the professional branches.

The Rati rekha which runs from E to F is a little broken and islanded and hence, though the native will have a wife, he will have friendly association with several concubines.

Though the Malika rekha is dented, the influence of the Kesara rekhas is very great and hence the person will have a magnificent life with his wife, sons, wealth, a very exalted position in society and will also be of a benevolent disposition.

(Note : In figure 45, we do not notice Kesara and Thara rekhas in abundance and hence the native will be the director of some technical institution, while in 47, the Thara Kesara rekhas are numerous and therefore, the native will earn by selling articles of splendour, luxury and comfort).

Figure 46: In the middle of the wheel form in the thumb, we notice a complete oval shape and this means that the native is very intelligent, highly charitable, well educated and polite and enjoys a respectable position in social institutions. In boyhood, he will undergo some hardships. The line A is

somewhat Indistinct at the beginning. The D cross lines yield fame, progeny and vehicular yogas. In addition, we find a Plethora of Kesara lines. In the part between A and F Kesara rekhas are absent which means that upto 28 years the native will lead a difficult life, but after that he will enjoy a period of fortune.

The Malika rekha is dented by inimical lines (Mars lines) at F indicating harassment of the native in boyhood by paternal relatives. The ABC lines are forked, the native's profit will run into lakhs but he will indulge in extravagant expenditure. From the age of 34 or 35 years the native will pursue various professions and easily earn a lot.

8 A : Here, the wheat line in the beginning does not have the form of wheat. However, after some length, it is transformed into two lines (since this is the thumb of a woman, it should be measured from the left). Still, after some distance, the line is dented. Hence, from the 31st year the native will have some peace and happiness. But AB and CD lines have intersected each other at the nucleus and therefore, even if the native is married, there will be frustration of family happiness. Though the husband is pretty looking and virtuous, family happiness will be broken. When this X sign is found in the left or right thumb of a woman covering a broad area as shown in the figure, union with the husband will only be a dream. But, since the wheat line is nice, she need not worry over her food, clothing, shelter etc..Only sexual Intercourse with the husband will be denied.

RT 42: The CB wheat line is auspicious. The line A has assumed the form of a subsidiary wheat line. But since AB has two lines from commencement it

indicates great affluence in the parents' house; and from BF side upto P we notice Thara Kesara rekhas suggesting that the lady will marry a very rich person who will be very fortunate with special yogas. The Pati rekha is slightly crooked indicating that the husband's nature is somewhat unstable. Still, he is blessed with a full longevity. And any person with this sign on his thumb will enjoy Raja Yoga, acquire gems and diamonds, command vehicular comforts and the services of attendants.

When the above sings are found in a male's hand too, he will lead a luxurious life throughout, acquire fame and progeny.

71. Here, at H, in the whirl we find two horn-shaped signs as well as white dots resembling sparks. This reflects frustration of education and poverty from birth. The wheat-line A upto O seems dry and famished. This also Indicates the utter poverty of the house in which the native is bom : the line D is split into shreds showing the native's wavering nature, lack of education, disposition to evil ways and susceptibility to suffer from acute hardships.

Figure 71 : The Rati-rekha from F to G is branched (as if the mouth is opened) indicating the native's inability to earn enough to maintain his wife. He will tease his wife in inconceivable ways (a branch from A is bent down in the direction of line) and flee away deserting his family. And, as the Rati rekha has branched off towards L and D, H and I, the wife will seek the support of others for maintenance and encounter calumny and slander.

The Malika rekha is very thick and ash-coloured from H to I and shows no good sign to the end of J and therefore, the native suffers from terrible hardships

from the beginning to the end. He will have to gain his livelihood as an undertaker and a cook and the wife too will not be happy. The native also will have no mental peace. From B to J, and from A to H we notice, in the middle no Kesara Thara rekhas at all, the native's is a hard and toilsome life.

54: As we notice Thara Kesara rekhas at C in the thumb, the native will be moderately rich. The Rati rekha between D and B is divided into two parts, two lines. At D the line is very stout. This indicates lack of peace in family life, right from the beginning. The Mars lines issuing from A intersect the life line and the Rati rekha B D and therefore, the wife will be wicked and will have a great aversion to him; this will drive the husband to seek her divorce in a court. 2 Rati rekhas are visible and hence, the native will marry another woman. Still, he will have no mental tranquillity. The reason is that the Rati rekha is dim and indistinct.

Figure 49 : Here, the thumb stands pillar-like ; CDEFG lines are very thick; in the G Malika rekha and C wheat line, we see no signs of beads. This indicates that the native is irritable and obstinate. The AB Rati-rekha is dented upto some distance. This means that, the native will have to endure difficulties upto 37, 38 years, remain unmarried till then, undergo toil, draw minimum income. Then he will have conjugal happiness (the Rati rekha is good from the second half); still the life of poverty is there. The Kesara, Thara and Wheat signs are significantly absent and hence living is earned by hard toil.

When the lines shown here are very thick and favourable signs are absent, the person will have to work like a machine till the end. The person will be uneducated and stupid.

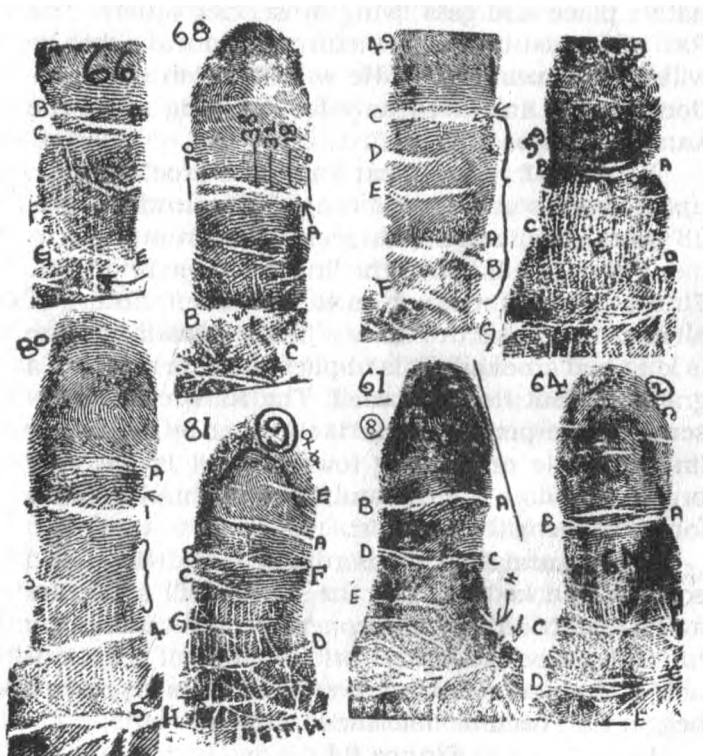
Figure 59 : The Wheat line AB is dull. The long Kesara rekhas at CED parts are dented. The Malika rekha is small and appears bitten. This means that even from boyhood, the native lives away from his native place and gets living by serving others. The Rati rekha issuing from D is tom. This means that he will remain unmarried. He will abandon all ambitions in life and lives only for washing away the karma of his past birth.

Figure 61 : The wheat line AB is crooked. But, upto some distance from it is a little favourable. Until 28 years, the person will receive help from Government and friends. Then the line is broken and bent. This indicates interruption to education, failure of all attempts to secure money. The DC Madhura line is long and crooked. This implies that the native is a graduate, but fickle-minded. The Rati rekha E resembles a serpent's tail and is aspected by the enemy line H; while proceeding towards E it is not only broken but dim. This means that continuous efforts for marriage will go in vain.

The Manimalikha G is rough, sub-divided and scissors marked. Hence, the native will squander away his little paternal property, draw censure on himself, associate himself with women of questionable character, suffer from venereal diseases, turn a beggar and become deformed.

Late marriage **Figure 64 :**

We observe Rahu in lagna; a white line with a white tint is proceeding to the top of the whirl in the form of a serpent's tail. The Kesara rekhas in the 2nd phalange of the thumb, the CB lines below them and the DC Malika line are dented into shreds while the wheat line AB is also split. Hence, whatever the



native's paternal property might be, his father and brothers turn inimical to him and thus he derives no benefit. The Rati rekha which we find in the middle of BD is dented at the beginning. But seems somewhat good after the mid-past and hence, the native will have sexual happiness from his 38 or 40 years. From E to D we notice slightly the form of a fish and therefore, the native will have a family from his 40th year.

Figure 66 : From A to E we notice no Thara, Kesara rekhas. The dented skin ridges indicate the native having undergone severe hardships in his boyhood. Since line F is dented, the native is uneducated. The Rati rekha issuing from E is blunt and thick; at the part of the arrow sign, the Ripu (enemy) line which has issued from the Malika line side has intersected the GE Rati rekha and moved up. This suggests that the native's wife must have died from an accident in his 37th year.

In the second half observe the GF triangle. Some good is indicated. As there are 2 Kesara rekhas, the native will have a second marriage and be happy. But the Ripu (enemy) line BC has proceeded upto the wheat line, the native will have nervous debility, suffer from bodily ailments and inimical manoeuvres.

Figure 68 : Here, the period of longevity is indicated as from 0 to 70. The mode of measurement, from 0 to 18 the line is dented. The 18th year points to the native having left his place of birth. From 18 to 32 he earns by strenuous efforts. However, in his 33rd year a subsidiary line has come to his rescue. There, the wheat form (bead) commences and the native gets a high position, a good income and family as a result of the merits of his previous birth.

From his 38th year, the native will have vehicular conveyance, gain wealth, build house, buy lands and earn fame. From A to B we notice Madhura and Mana cross lines which spell good to the native. He will be educated. But the line B is somewhat split which indicates that he will have to face disgust and disharmony in conjugal life.

Figure 80 : (A murderer's thumb print)

The thumb is long and stout; it does not in the least degree bend backwards. It is blunt and coarse. The other fingers are long. From the line 1-2 serpent's young ones seem to move on the earth layers with open mouths. 3 Madhura Mana rekhas are short and so the native remained uneducated. The thumb is blunt and rough and so the person will be dogmatic, obstinate and silly. The Malika rekha is crooked and resembles the roots of a tree arid hence the person is fated to lead a hard life. And as the earth semi-circles noticeable on the wheat line are like the young ones of serpents, and the Rati rekha is coarse (4), the wife will be a whore. The native will murder his relations in unimaginable (extraordinary) ways and will be sentenced to prison. The person appears like a demon.

Figure 81 : Here, the FB line does not appear quite in form. From the side of F the line is short at commencement. The portion at commencement is dented and in the middle of AF it assumes the form of a tiny line. This implies that the native, even in his early boyhood abandons his house (where he was bom) and grows up as an adopted heir. Upto some distance from the side of F, the line appears clearly and distinctly. From boyhood alone, the native earns recognition and respect of Rajas and Maharajas.

The Madhura line G is long suggesting that he is educated and intelligent and the presence of Kesara rekhas points to his being happy.

When we divide the FB line into 3 equal parts the native will enjoy royal comforts and distinction from his 6th to the 32nd year; while during the second period i.e.. when he is between 33 and 56 years he will lose his parents as also the rich inheritance of cash, lands, house etc.. acquired by him effortlessly; during the third period he will shift to a different place with his family.

The line resembling the open mouth which we notice on the line FB indicates the native's folly, vanity and proneness to commit any sinful act.

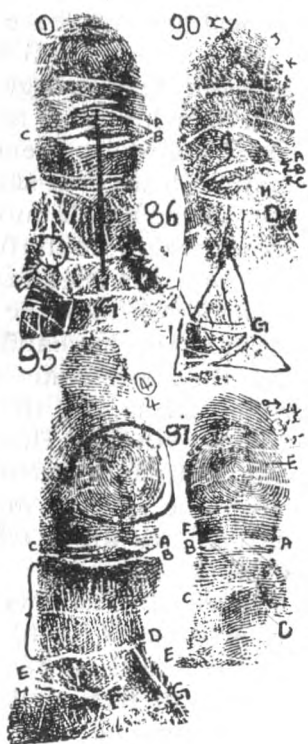
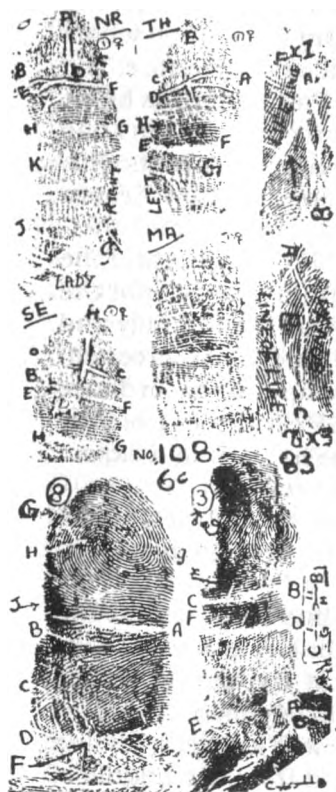
From the open-mouthed and thorny shaped line upto B, the line is quite clear and so the native will derive his earnings from the period of the third division i.e. from his 57th to the 80th year and the offspring will keep him happy and peaceful. The Rati rekha D is rather dull at commencement. At the end we notice an island and a dent. This means that the native will have little conjugal happiness in the beginning but have real happiness from the second period onwards. The island sign signifies abortion and rheumatism for the wife. Now, numerous Kesara rekhas have moved upto G from over the Rati-rekha (Patni-rekha) indicating the acquisition of a large sum of money through the lady; since many subsidiary lines have united with this rekha, the native will have had sexual connection with a number of women in his youth.

The Malika rekha H is in the form of a fish from the beginning to the end and the wheat line is tri-petalled ABC. Therefore, the native acquires his living by pursuing the Gandharva art.

Figure 83 : The lines CB and FD are far apart. Over the line CB we observe very short, thorn-shaped 8 lines. These lines transform the native into a relentless butcher. From the side of B the line is dented in middle. In the direction of the same line from A to E the Rati rekha should have existed. But, it is absent at the beginning. The native inflicts different punishments on the first wife everyday, without fail; and in the end he kills her by poisoning. But, before dying she spelt the curse of utter ruination for him. The person married a second wife. But the latter suffered from chronic disease and his desire for family happiness ended in a dream. The disease ultimately victimised her. The husband served her most devoutly, he had no offspring and led a useless life. Thus, the first wife's bitter curse materialised. When the BC line is halved, the B part seems a little bright and the C part a little faint. The malika rekha consists of broken beads and so the person is just ordinary.

Figure 60 : The wheat line proceeding from A is very thick up to the middle. From boyhood to 48 or 50 years the native will lead a strenuous life. A sloping line issuing from the side of G just touches the line H. This means that in the end the native will be a victim of paralysis. The Rati rekha is a little favourable in the beginning; but from the point of the arrow sign F to D it is dented and so between 53 and 57 years the native will lose his wife. The C Madhura and Mana rekhas which are short reflect the person's poor education.

Figure 108 : In the N.R. figure the line AD has cut the line BC; this implies the loss of the husband. The line F is from the beginning like a blunt tail and



at E it has the form of an open mouthed serpent. This shows that within 1 or 2 years, the husband will pass away. On the earth part we find thorny lines; after the husband's demise, his relations become bitterly hostile. The conch and wheels are all pale in colour, the native will have no peace of mind during the whole life. The wheat line HG is faint and therefore, the native's is a life of struggle. The Pati rekha J is blunt and the Mars line (Ripu rekha) proceeding from I has intercepted line J and hence the husband meets with premature death; but since there are a few Kesara rekhas, divine help secures food, clothing and shelter for the widow. In the figure TH the line A and the line below it, the lines issuing from D have split the whirl point to ill-luck, the break-up of the family and the loss of the husband. The line EF is crooked. Hence, the above stated evil results in accordance with Past karma. But, the line EF continues from the beginning to the end. Hence, the native might expect assistance from the father and brothers.

Over the SE and MA lines we notice poison-vomitting lines which reflect the very great misfortune of the native.

Figure 86 : AB, this dual line is divided in two even at commencement. The line A is like a thorn while the line B is branched at the end at H and therefore, the native will, in his boyhood alone lose the guardians; he will lose his wife between 36 and 37 years. AB line is neutral and from the middle of these 2 lines a subsidiary line has issued indicating a change of place and profession. Atop H the cross Rati-rekha is a little favourable in the second half. The line of fortune issuing from the Malika line D constitutes the Yoga rekha which runs upto

Madhura and Mandara rekhas. This means that the native will have good luck, reputation, happiness and progeny after his second marriage.

At E we notice the star sign and blunt lines and hence when the native is 55 or 77 years will suffer from nervous weakness, gastric troubles; the second wife too will have a short life.

90 xy from B to xy the top and face part of the thumb is broad like a plate. This means that the native is patient and slow, but possesses extraordinary intelligence. The Madhura line above the line E is dented. He will have moderate education. The H and A lines have proceeded towards I. These point to the native's excessive good fortune and happiness.

B and CD wheat lines have proceeded away from their axis. This suggests that the native will forsake his native place, migrate to a different place and earn lakhs of rupees, property and rise to eminence.

The wheat line starting from B is cut by line H. This shows that the native, will lose his first wife. At the same period, the line D has commenced. This indicates the event of a second marriage. If as shown in this figure, we find three wheat lines far apart from one another, the person will marry more than 2 wives and he will also gain without effort the property and wealth of women and widows.

If the native possesses the tower line (Gopura rekha) he will acquire authority over the village. F the cup sign indicates the native's charity to numerous poor people, benevolent services to society and the building of temples. The triangle sign below G signifies the possession by the person of lands and gardens worth lakhs of rupees. The tower HA is a line of lucky yoga, passing over the earth part (sign). The

tri-petalled wheat line points to the pompous and highly benevolent life led by the person for a 100 years in society with children, grand children and great grand children like a banyan tree which offers shade and protection to all.

95 : The top of the thumb resembles the crown worn on the head. The face (the wheel part) is broad and filled with round trees in the middle of lines CE we find the Madhura rekha. Kesara and thara rekhas are in abundance. The native has a very liberal mind, is bold and courageous, highly educated and courteous; and as the top seems as if wearing a crown, the native will have a beautiful and wealthy wife. The line AB is dented in the beginning, the native deserts the place of his birth and wanders about freely. Though AB is dented, it is connected somewhat with the lines in front. Below B and in between BD lines, we notice Kesara, Thara rekhas; this points to the highly affluent position of the family, earlier. According to the science of the Hindus, the Samudrika Lakshana Sastra, EFD is a sign undiminishing vessel (Akshaya Patra). This shows that the native is very brave; the triangle sign DFG implies that the native is a king, wields authority, versed in statecraft, is the director of several technical (mechanical) institutions; is the owner of vast lands, commands the services of hundreds of workers, and enjoys vehicular comforts; he will also endeavour to build and renovate temples, to work for national uplift; will be wealthy and have sons and grand sons. Further the conjunction of Patra' rekha (vessel) with the Rati Rekha indicates that the native will receive invaluable help and wealth from the wife's side also. But, he will be addicted to certain bad habits.

Figure 97 B (90 XY]: The one below the figure: On the left part of the semi-circles of the wheel noticeable on the layers, we see the shape of the Moon. The breadth widens below the wheel indicating the end of the Karkataka lagna (Conjoint lagna, sandhi lagna). There is mars in the lagna.

The nucleus of the wheel has cross lines. The wheat line proceeding from A is a little favourable in the beginning. This means that upto about 25 or 26 years, the native will have a happy, peaceful life. At the end of 26 years, he will marry. During his 27-28 years, there will be frequent misunderstandings and quarrels with the wife. During the close of 28 years and the beginning of the 29 years bitter enmity with the wife is probable and the native will have to endure loss of mental peace from his first wife. Until his 43rd year he will suffer the pangs of separation and in addition will undergo much trouble from lack of moneys; his own sister, too, will be the victim of the same type of hardship. And, as the line AB is much dented, the money earned will just suffice for food and clothing.

The line below B (the crooked and dented O), the Madhura rekha points to the native's poor education and unsteady nature. The Rati rekha D reflects several threads like a pounded fire-wood piece. This means that the native is denied conjugal happiness. Persons with such Rati-rekhas will have to endure loss of money and prestige by reason of their wife's conduct.

Figure 111 : All the lines on this thumb are drooping dented and crooked. At the nucleus of the whirl one line seems to bite or peak at another. This suggests the loss of husband. The line A seems to be

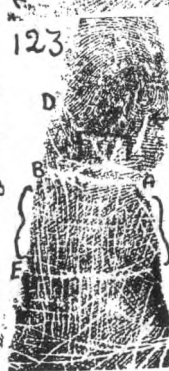
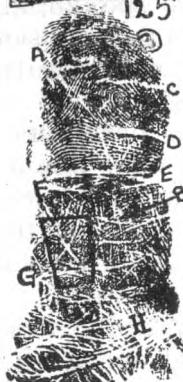
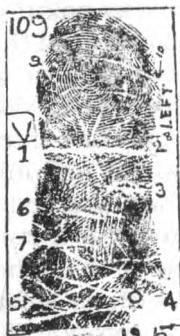
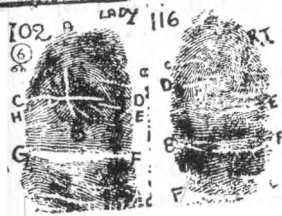
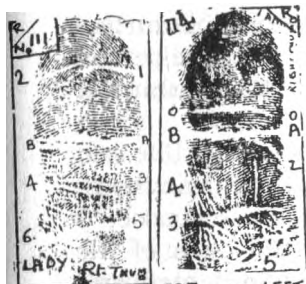
good upto some distance and is branched as it moves towards B. 4 and 3, the Madhura and Mandara rekhas suggest that the woman possesses some education and has a number to kith and kin.

The Pati rekha (Rati rekha) is a little auspicious in the beginning upto a distance and hence she will have conjugal happiness for some years after the marriage and then the husband will die of some accident.

The lines 1 and 2 have united in the whirl, the semi-circles of the whirl are a little auspicious. Hence, the husband passes away after she begets female issues. At the end the line No. 6 has branched suggesting widowhood for the native during the second half. Since some Kesara rekhas are observable, she will receive lands and cash from the husband's side as also from her own father's side.

112 : This is left thumb of the native described above. Here, the line starting from above 3 has intercepted the cross lines. 4 the line issuing from outside the thumb seems to part its lips at the centre. This betokens evil.

Figure 102 : Here CD has cut the line AB at the nucleus (centre). Any person possessing this x (Gunaka) sign thus formed by big and very long lines will have to risk separation from his wife in a short period after marriage. The next year after marriage with this woman, the husband will abscond to a far off place and marry for a second time. After the husband's flight from home, as we notice at E and above D very small x signs, the woman will make friends with other males to gratify her sexual impulses and in the end will be defrauded by them, too. The line FG and the Madhura rekha, are a bit



auspicious and therefore, the woman will be educated and pursue some ordinary profession for her sustenance.

114 : This figure is that of a widow from young age. The initial part of the line O to 0 is blunt. There is a short line standing on this line. It denotes that the native is obstinate in her disposition and has always an eye on saving money. (As indicated here, in Figure 83, the mark x points to 3 short lines on line BC the impression bears out the thumb of the person who is obstinate, stubborn, eager to accumulate money and kills his wife by deceit).

Here, there is only one short line on 0-0 line and so the wicked qualities are only slightly described.

After line A has proceeded some distance, 2 dented lines from it have run to the back of the thumb Z. The line A is in the middle dented and cut into shreds, but, is a little auspicious as it approaches B. So, upto 28, 29 years she will have some happiness and then loses her husband and be without peace. She will experience a little good from 44 years onwards.

Kesara rekhas have joined the dull Madhura rekha 4 and so as she had a little education, she joined some profession for a living. The Pati rekha (3) is cut and the Malika rekha too (5) is much dented. Still, the presence of Kesara rekhas suggests that she will have a little cash.

Figure 115 : The line which starts from C and the B line are rough and at _o it is broken; the Kesara rekhas are all indistinct. The thumb is very small and stiff and the lines are all black. This implies lack of harmony and happiness in family life. Rheumatic complaint renders the body stout. From D to E the

line is not clear; it is indicative of cancer in the stomach. Even at 28 years, the lady has not attained maturity. The Pati rekha atop H mark is cut into threads. Though united with the husband, she will have no knowledge of conjugal pleasure. She is also issueless.

Figure 116 : C and D lines have assaulted the nucleus A. Nucleus A is dull and has proceeded towards F and since we see the dim wheat line from A to B and the branched Madhura rekha F, family life will lack zest. The lady suffers from rheumatism and phlegm. The husband spends his days in treating her. (She is the second wife, a victim of chronic disease, of the native of Fig. 83)

The progeny aspect (Santati-bhava):

Figure 109 : This is the impression of the right thumb of a lady. The wheat line is long from 2. In the centre of this line (notice the V mark above No. 1). We notice the V shaped rekha called naga-nalige (serpent tongue). It is difficult for a person with this rekha to have offspring; or if he should have they will mostly be female; there will be no male issues for the continuance of the family line.

This woman had issues of whom 7 were daughters and only 1 son. Of the females 5 died prematurely during youth or childhood; and of the survivors the son died in his middle age by the treachery of enemies (he had one male and 2 female issues; after some time, the male passed away) while the surviving daughter is moderately happy.

Now, this woman after the demise of her son had to suffer much on account of her only surviving daughter being a prey to leprosy; 3 and 6 are Madhura, Mandara rekhas respectively and these are

dented. She is clever, helpful to others and skilled in conversation.

A little below the centre of the wheel there is a small ring. This suggests that in the second house from the lagna, there is Jupiter. The native has a poor position in society and some name.

The wheat line spells a little good in the beginning (at the point marked 1) and after the middle part is passed, it is cut by an indistinct, dropping line (by the idea of V line). One end of this dented line 3 has split the Madhura rekha. The other end is aspecting a side of the thumb like a young one of serpent with its mouth open, on the same wheat line. This meant the loss of sight to the husband in his old age. Also this woman would lose her husband between her 53 and 57 years. Line 7 which indicates the Pati rekha is highly dented. No. 4 the line which has issued from the first part of the Malika line has cut the line 7 at the end. The whole part of Pati rekha is full of Kesara rekhas. Her love flows mostly towards outsiders and derives much help from them. The existence of Kesara rekhas point to her possessing lands and cash.

Figure 124 : Here, from F to the middle of the thumb the line is much dented; and the first part of the Malika line IJ exhibits the sign of scissors and these lines are very thick. Hence, the native has suffered hardships in boyhood; the line F shows help from accessory lines, only from the second half. Hence, the native may hope for some good results from 41 years. While 44, he begets a female issue. Thereafter will be his advance in happiness and peace.

Over the line FE there is a branching line. The line L has cut the nucleus round the conch. This suggests slowness in getting offspring. Besides, the line ABC betrays the serpent form fully. This means that Rahu is located in Mithuna, and the native will be subject to bitter criticism of relations and that the family will have limited progeny. From the side of D a dented and island shaped line has cut the wheat line. This implies that the person will have only one female progeny and that the native and his wife will both suffer from phlegm and rheumatic troubles. The Madhura rekha G is dull and hence the person has little education.

Figure 125 : The native is even less fortunate than the one described above. The line EF is dim and broken. Above this line we notice V shaped denting lines (resembling the serpent tongue) while C and D lines have crossed the conch sign above and below respectively. The Rati rekha G is forked and lustreless. This means that the wife suffers from womb disorders and from A to B, the Mars (Ripu line) line has cut the wheat line and so the native will be weak and lacking in vitality. Hence, he will be issueless and will lead a toilsome existence.

The F subsidiary white line is open mouthed in the middle. Even this points to his lack of progeny, hard and diseased life. In the middle of FG we see the scissors sign on the Rati rekha and this points to the native's early self-indulgent life resulting in loss of vitality.

Figure 123 : The line AB is broken over this line we notice the V sign. Above A near the arrow mark, there is a little long and stout line (The same kind of line, we notice near 7 in Fig. 124.) This means that

the native will have only one female issue.

The enemy line which has proceeded from D to A indicates lack of fertile sperms in vitality. Besides the Rati rekha E is very long and in the beginning dented suggesting the sparseness of the progeny. From line BA to the Malika line we see long and square Thara Kesara rekhas in plenty and therefore, it may well be asserted that this native is owner of vast lands, houses, cash and conveyances. But at B the wheat line is branched in two implying that after him, the entire wealth will pass on to others.

After the thumb (the wheel portion) we find much white shade and the whirl is dented and therefore, there will be no continuation of the family line.

(N.B. In the part of the book describing details of progeny so far, it must be remembered that the persons to whom the thumb impressions have reference are between 60 and 65 years and their wives reached freedom from menstruation 5 to 13 years ago.)

Figure 36: Here EF Malika (Oval) is like a flower petal and therefore, numerous accessory lines on venus position. This means that the lady is bom in a rich family. The pati rekha DC is wheat shaped as it proceeds towards C and hence she marries a rich educated and virtuous person. The Madhura, Madara and Mana rekhas and subsidiary lines on line CD are nice and bring very good yoga to the native. Hence, she has several brothers and sisters; a number of offsprings, wealth and commands all worldly comforts and luxuries.

L.T. 103 Figure: The line A has proceeded to the nucleus of the conch whirl, where at the end of this line there is a round point and below it a cross line and again on the point (on line A) we see two tiny

lines. This militates against family happiness. The husband will be wicked, will abandon her and travel to a far off place. He will associate himself with some other woman there and be happy.

The wheat line issuing from C proceeds some distance with accessory lines and as it approaches B accessories disappear and at last we notice only a 'coarse and indistinct line. Hence during youth laborious life is indicated together with the bitter censure of society and consequent humiliation.

Figure 82 : The line D passes horizontally in between 2 whirls. At commencement it is dull (in the beginning) it has the form of a tail and at end the form of the head is visible); the second half is thick and somewhat island shaped. The C line aspects the head part of the nucleus of a whirl. And line E aspects line C. This shows eternal variance and verbal war between the husband and wife, lack of peace in the family economy, while line C portends severe stomach disorder for the wife.

The lines A and B are far apart but full. This points to lack of family harmony, a life of continuous struggle till the end.

104 : The AB wheat line is not clear-cut. This means some ordinary occupation for the native. Over this line we notice the line of the serpent's tongue and hence, the native will have no issues.

Figure 84 : Here, the Rati rekha F is very much dented. At commencement it is rough; in the second half a subsidiary line has cut it (See the arrow mark); the line is feeble and disappears at the upper part. This means that the native will contract association with some women; then he marries; the wife remains with him for 3 years and then deserts him. Then, he



marries a second wife; even she abandons him. Finally, the native loses mental tranquillity. The thumb has no beads, garland or Kesara rekhas. Then person lives by some ordinary profession.

Figure 91 : In this thumb, the line which starts from C proceeds some length and is broken : but the initial portion is pretty. This shows the native is born in a rich house. The conch sign indicates the Vrishabha Lagna of the native. The CD line though dented in the beginning proceeds straight correctly. This implies that the native is very strict person, and always firm and resolute in successfully completing any work undertaken. He possesses the traits of a true devotee, veneration for elders and gurus and gains fame.

The line C after starting is cut. But, at the point where it is cut, the line (Kalpavriksha) issuing from D line has spread its branches like the coconut tree on the earth part's semi-circles. This implies that the native deserts his place of birth and enters the house of the wife. With the help of the wife's relations, he acquires great wealth. (The D line is the wife's house. Over this line stands the coconut tree.) Among the trees, the coconut tree is called the Kalpa Vriksha. Hence, the person became the minister for Irrigation, rendered precious service to the country and made incessant efforts to improve several educational institutions and to extend the construction of roads. Even today, he occupies a position of great importance.

At the top of the thumb there is the sign of the star. His father, too, was a great devotee of God, astute politician and highly benevolent. Another line B also is supporting this tree (Kalpavriksha) line.

This means that even at the end, the native will rise to very great eminence. E is divided into two parts and resembles a thorn and the subsidiary line which issues from the middle of these 2 thorn like lines, cuts the DC lines and moves down. Therefore, the native will be childless; but still, he brings up the children of others and his relations with even greater affection than he would his own. At the end of D the wheat line does not unite, it indicates that in the end, the native will distribute all his wealth and property to all. Though in the end one line does not join another, it is pretty and undented. This indicates the benevolent utilisation of the family's wealth. If the line at the end were torn into shreds, the property would go into the hands of vicious and unjust people.

Figure 810, 831 : Here, the plus sign A may be noticed at the circle sign. This implies that the woman with whom he had the pleasure of friendly association from the beginning remains with him for a few years and then deserting him flees away with another person. Then, he marries again. Still, his married life will be marked by lack of harmony and tranquillity. But the line of the enemy issuing from B joins the plus sign and so the native will encounter many enemies from the side of women. The enemy line EF has split the Rati rekha and the wheat line. This means that the person will lose money and suffer injury to prestige from women.

Figure 72 : Here the white shade issuing from the side of the Mars sign has joined the ring in the nucleus of the whirl while so joining it has cut the layers on the side. This is responsible for the native's deafness (inability to hear sounds). The lines CAD

are dented and feeble; further, the Thara, Kesara and Madhura rekhas are absent. This means educational frustration and the earning of livelihood by hard efforts. The DE Rati rekha is crooked and is dented in the middle at G and so heeding rumours, he had abandoned his wife for some years.

130 : Here, below E We see two wheat lines and at F we find another dented line. The serpent's tongue issuing from C (V sign on the earth) with its branches has proceeded to A and K parts. Now another wheat line DE coming over the earth layers has cut the serpent tongue line. To the left of C we find a square from towards E and FDB is a trident line and there are 4 wheat lines and therefore, the native will have 12 sons. (At the nucleus of the wheel there is a round ring and this suggests the progress of the family line. By the side of I we see Kesara rekhas and In the J division we notice square, triangle lines and therefore, the native follows some business profession, will have sexual connection with 2 women and will be helpful to others.

Figure 131 : Here, over the Malika rekha we notice the sign of damaruga; in the first (will) portion of the thumb above the conch, we see many triangle and square lines. This means that the woman is benevolent. supports the poor and needy, and makes monetary contribution to social welfare institutions to the best of her ability and is profoundly devoted to God. The wheat line resembles the tower shape from the GE side to F; and the line issuing from the side of D has assumed the flag shape in front of G. Hence, the native is very affluent and wife of a royal prince. But from E mark we notice the V sign; this is a serpent's tongue; also the nucleus of the conch IS

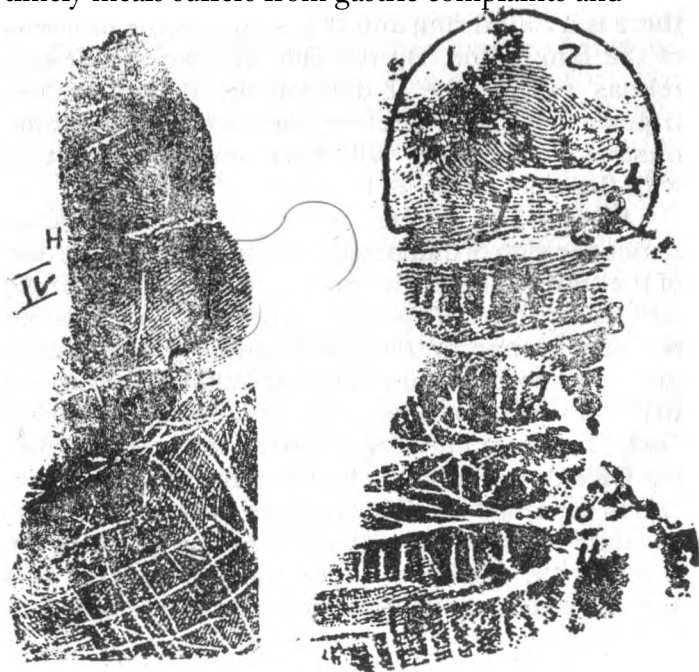
dented and hence the native will have temples built and indulge in acts of social service.

132 is the right thumb impression of the figure described above. Here, the enemy line G is responsible for the native's lack of progeny.

D indicates the root of the flower. ABOH point to the shape of the lotus. This is a certain sign of a minister's wife or a queen's wealth and luxury.

Fig. IV: This thumb bends back very much. The conch sign is much dented. The native is skilled in conversation and a lover of art.

The wheat line proceeding from D side to H is weak and much dented. Therefore, the native is of an unsteady and wavering mind, and due to lack of timely meals suffers from gastric complaints and

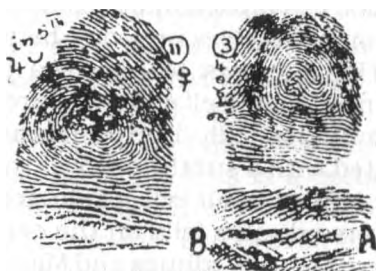


nervous weakness and is disgusted with family life. The Malika line F is broken into threads and branches and so the native receives nobody's help or support, or advice. His attempts to secure a job in some manual branch by himself end in failure. The enemy line which runs crookedly from B to A and the branch line associated with a subtle line over the wheat line H, all these tend to spell evil results for the native. The adverse result also tells on the continuance of the line. There are no Madhura and Mandara rekhas. Hence, the person suffered a lot right from his boyhood. (The BA enemy line referred to above ruins all chances of earning wealth from signs indicating the same.

Fig. V. Shan : The wheel in this thumb is much broken (The wheel part appears like a worm-eaten leaf): it is indeed very highly dented at the places 1, 2, 3. The wheat line is very thick. Thus, the native has only a little education. He will toil in a machine factory. But from 11 to 12 the Malika rekha resembles the hom, is rough and headless. Hence, he will have to toil hard while the income is very poor. He will have no mental peace. The Rati-rekha which we see below 9 and above 10 is split. Blunt lines have torn the wheel sign and therefore, the¹ wife will be hard-hearted, will domineer over the husband and will always be quarrelsome. Now the Madhura, Mandara rekhas, 8,9 suggest the native's reflection on the divine bringing him peace and patience. The lines from 8 to 6 point to short Kesara rekhas which tell of some slight help from the offspring.

- In the horoscope of the native whose Thumb impression falls to Meena lagna indicated by number 11 there is Shukra (Venus) in the Lagna (Ascendant)

and Guru and Chandra (Jupiter and Moon) in Kanya



(Virgo) which is the sixth sign. As such the centre of the whirl appears to have been eaten by worms. The head portion or the top of this thumb resembles earth sign by virtue of the formation of lines over there. Therefore, one quarter of Meena Lagna (ascendant) has already passed.

In the thumb impression indicated by number three the ending of Karkataka langa (Cancer) foreshadows the beginning of Simha langa (Leo). In the centre or the middle portion of it lines of the whirl have coiled themselves backwards and forwards and also some portion-of it is broken. As such it denotes that the lagna is aspected more by benefic planets and also by malefic planets in a lesser degree. The thumb impression just below it marked by letters C BA belongs to an altogether different thumb. The wheat line therein indicates the phase of the Moon. In this impression the line from B appears to swallow the line from A as seen by the fork-end of the line B. In the horoscope of the native of this thumb. Chandra and Rahu (Moon and Dragon's head) are together (conjunction). Rahu and Ketu are moving in anti-clockwise direction. By this, the line from A which represents Moon faces opposite to the

line from B which represents Rahu. The portion indicated by C is the second half of the wheat line. For the native of the above thumb impression, as Chandra and Rahu planets are in the fourth house from Lagna (ascendant) and as the fourth house is not aspected by any benefic planets his mother died a premature death.

The native of the thumb impression marked 51 has received a lot of unexpected wealth and also deals with different lucrative trades and owns a factory and possesses vehicles of conveyance.

The native of the thumb impression marked 52 reproduced on the front space, is educated, polite, wealthy and holds a high position in life. Also earned appreciation from foreigners and has maintained contact with them and has received support from them.

REAL CHAKRAM NO. II

In this figure the imprints of the thumbs of persons are exhibited to indicate 12 (dwadasha) lagnas. The Mesha lagna begins with 0, while 11 represents Meena lagna. The signs indicative of the ending of each lagna and the rising of another lagna point to the symbols of planets occurring in each lagna at the time of birth of individuals.

At the time of conjunction of 8 planets in Karakataka (3) Cancer lagna 1 planet, Makara (9) Capricorn lagna. 8 planets, the figure is given showing the imprint of the thumb of the boy born in the Makara lagna cited above.

Figures in CH I to CH III, describe the types from Mesha to Meena i.e. 0 to 11th signs.

AL

Rings of the Oral (Chakra) are found much broken



and which does not appear well. This indicates that the finger which is governed by the particular planets which is associated or aspected by its inimical planets. The below portion of the figure AL, AM, AN are — little good. Therefore the native will lead quite a normal life without any unusualness in it.
No.1

The whirl (Chakra) appears in a good shape, rings not broken and central part of the Chakra much better and well shaped. This denotes that the person is having good knowledge and much wealth



in life. The same Yogas can be seen in No. 2 finger, because the Conch shape (Shankha) not broken. But

below this Conch thick shape of a line having type of serpented. This is an indication of Gastric and Ulcer troubles in the course of their middle ages.

No. 3 and 4

Conch and Whirl (Chakra) shape having white spots (patches) and the native having such shapes either in the finger of Jupiter or in Saturn, which gives courage, lot of interest in Mathematics, success from hard work in second half of the life and they will be benefited by much wealth and fame.

No. 5

This is the shape of a tented arch (Kalasa) but portion of this arch is broken by thick spots. This indicates the native will become prominent only through his intellect.

No. 6

“V” shape on the wheat line (Evarekha in Sanskrit) is an indication of Sarpa Dosha; and hence loss of children or there will be troubles during the course of issues i.e. delivery of child. The top portion of the thumb having 2-3 squares (See below A). The native will gain much fame in the field of politics, and will be having nearly 2-3 houses as wealth.



The different crosses seen in this Will' (i.e. top of thumb) is an indication of much affection towards fashionable maids.

Show finger (Index finger) governed by the Planet of Jupiter.

Middle finger is governed by the Saturn.

Sim finger is governed by the Planet of Sim (Atmakaraka).

Little finger is governed by the planet of Mercury.

Thumb is governed by the Planet of Venus.